

The Congregational Quarterly

EDITORIAL

THE question of union with the Presbyterians should be engaging the serious attention of all Congregational Churches. In the hope that we may help to clarify the issues on which decisions have to be reached, we have included in this number of the *Quarterly* a symposium of points of view contributed by representative Congregationalists.

The debate on the *Joint Conference Report* in the May Assembly of the Congregational Union of England and Wales reached as high a standard as any within recent years. The discussion was lively and interesting, and once more proved that a meeting of Congregationalists will react vigorously if it has the least suspicion that it is being "manipulated", for it is always jealous of its rights and conscious of its authority. We could not but feel that rather less than justice was done to the work of our representatives over a long period and to the admirable exposition of the *Report* given to the Assembly by its Chairman-elect, the Rev. S. Maurice Watts.

Some of the arguments advanced in the debate do not, on reflection, seem as compelling as when they were first stated. It was strange to hear Congregationalists being urged to leave the subject to their Executive before it had been presented to the Churches, especially when it was known that the Presbyterians had already decided upon this latter course. Again, the suggestion that the discussion of the question by the Churches would distract attention and effort from the raising of the Home Churches Fund was based on a misreading of the temper of our people. There was evidence in the Assembly during the next day's discussion — and it can be corroborated in the Churches themselves — that in the matter of the Home Churches Fund we are determined and shall allow nothing to distract us. We believe the Assembly was right in insisting that this *Report* must be made available to the Churches, but we believe also that the discussion must be lifted to a higher level so that it becomes an enquiry concerning what the will of God is for our Churches at this time. Considerations as to whether united witness would be more effective or whether union would be "good for" Congregationalism or Presbyterianism are relevant only as they guide us in making a judgment concerning what it is we are being called to do.

The position of Congregationalists in these matters of Church union is not easy, for they are committed by their doctrine of the Church to acknowledge the churchmanship of others and therefore to collaborate and unite, if the way is opened to them. On the other hand, they are equally committed to resist anything which would limit their freedom to obey Christ or which would condition the catholicity of churchmanship which is entrusted to them. These two facts will have to be borne in mind in the making of any future decision.

For ourselves, we are coming to believe increasingly that the achievement of unity by the framing of statements of Faith and Order to which both parties can subscribe is a vain hope. The usual result of such attempts seems to be—and we have considerable evidence now—an amalgam in which both parties feel that their distinctive witness and genius are lost. If, as we believe, the diversities in the Church are due to the working of the Holy Spirit so that a rich and varied testimony may be given to the Gospel, a constitution, which is a lowest common multiple or a highest common factor, must inevitably be a denial of some aspect of the Spirit's work. The road forward is by way of the concordat between different communions based not merely on an agreement to co-operate but on the recognition of each other's ministries and on the practice of intercommunion, transfer of membership, *etc.* Integration of organization may or may not follow—the chances are that it would—but to think that organization can be integrated without some such concordat is to cherish an illusion.

One thing is clear and urgent: the situation, created by the conversations and the *Report*, calls for complete honesty and for plain speaking of the truth in love by both parties. If the negotiations break down and the *Report* is rejected without steps being taken to continue discussions along some new line, we shall not be back where we were, when the conversations began, but in a worse position. Failure will mean disappointment and perhaps resentment. The cause of unity will have suffered another reverse. The world and the devil will laugh again!

The Churches are to have their chance. It is sometimes said that the rank and file of the members are not interested in the niceties which seem to matter so much to their leaders and which keep the Churches apart. We shall see. We anticipate some lively discussions in Church Meetings up and down the country. But if those discussions are to have any value they must be properly informed. The mere airing of ignorant prejudices or of judgments based on misinformation will do no good to anybody. The members of our Churches must be properly enlightened as to the principles and practices of the Presbyterians. (Incidentally, conversation with

Presbyterians has sometimes revealed that, when their principles seem far removed from ours, their practice is surprisingly close!) And when it is necessary—as we suspect it sometimes will be—the members of our own Churches must be instructed as to what *Congregationalism* really is. If a Church is asked to vote on this issue without adequate knowledge of what is involved, its leaders will betray a lamentable lack of a sense of responsibility and a complete failure to understand the true nature of spiritual democracy.

We hope and pray for an upsurging of the Spirit among both Congregationalists and Presbyterians. This may conceivably issue in a rejection of the way of union outlined in the *Report*, demanding instead a more adequate unity which, while retaining the distinctive witness and genius of each Communion, would be based on complete and unreserved recognition of the oneness of their Faith, Churches and Ministries in Christ and under Him.

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THE conference of Congregationalists held at Wentworth School, Bournemouth, from 28th July to 2nd August, may well prove to have been one of the most significant gatherings of recent years. Certainly few could have been more interesting. There were thirty-seven delegates from fourteen countries which included China, Czechoslovakia, India, Sweden and Holland, as well as from the British Dominions and the United States of America.

The purpose of the meeting was to plan the programme of the fifth International Congregational Council to be held at Wellesley College, Massachusetts, in 1949, and to discuss the ways in which International Congregationalism can be developed both for the strengthening of the Churches and so that Congregationalism may make its full contribution to the Oecumenical Movement, especially through the World Council of Churches.

When the Conference settled down to business it was soon apparent that more far-reaching matters would come under discussion. Questions were asked which demanded an answer if International Congregationalism was to become a real fellowship giving a powerful witness:

Where are Congregational Churches to be found?

What is Congregationalism?

How best can our witness be given?

Can an International Fellowship be developed without an International Office and someone set free to begin the work of interpretation and organization?

With these questions the Conference dealt. A survey was made of the form and location in the world of Congregational Churches, and that survey proved to be a moving story. A document was drawn up stating what is the nature of a Congregational Church; it is a

classic statement and deserves to be put in the hands of every Church member and every prospective member. The programme for Wellesley was outlined under the general heading of "Freedom and Fellowship through Christ", and our American hosts are left to fill in the details of the programme. The decision was taken to set up an International Office in London, with a view to the establishing later of associated offices in New York and the Far East. Dr. Sidney Berry was unanimously invited to serve as the first Minister and Secretary of the international organization—his appointment to take effect from next June. His experience and statesmanship will thus be at the service of Congregationalism throughout the world at this critical time. All these decisions are subject to ratification by the various Congregational Unions and ultimately by the International Council in 1949. There is no doubt, however, that confirmation will readily be given to a policy which is so timely and so fraught with great possibility.

The plans so far envisaged could not be contemplated or carried through without a generous American offer to meet the larger part of the budget, but every Union will be asked to take its share of the costs as far as it is able, and with the passing years, as Churches in the war devastated lands begin to recover their strength, the burden of finance will, we hope, be more equally shared. The fact remains that Bournemouth 1947 has opened a new chapter in our Congregational History, which will prove as significant and as thrilling as any that has been written thus far.

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WITHIN the last quarter of a century contraception has almost ceased to be a subject for discussion. It has been unequivocally rejected by the Roman Catholic Church, which can always speak its official mind on these subjects, though how far its pronouncements are acted upon by those over whom it assumes a moral dictatorship is another matter. The vast majority of people, with whom religious considerations do not weigh at all, have now accepted the practice as a matter of course. And the Anglican and Free Churches have agreed, with certain reservations, that birth control is permissible.

It is possible that the next battle in this field of human experience will be fought on the question of artificial insemination. The matter has been brought before the public by the issue of the report¹ of a conference held in April of last year under the auspices of the Public Morality Council. The Bishop of London, as President of the Council, contributes a foreword. It appears that, even before the conference met, a commission of theologians, doctors, lawyers,

¹*Artificial Human Insemination* (Heinemann, 8s. 6d.).

psychologists and others, appointed by the Archbishop of Canterbury, was at work on behalf of the Anglican Church. Whether the Free Churches have the matter under discussion we do not know. The report of the conference promoted by the Public Morality Council has already aroused comment, notably by Mr. Kingsley Martin in *The New Statesman and Nation* of 5th July.

As yet there have been comparatively few cases of artificial insemination in this country, but the practice is more widespread in America.

Two aspects of the question must be sharply distinguished—A.I.H. and A.I.D. The former means insemination from the husband when he is either impotent (*i.e.*, unable to achieve sexual union), or when, although he is not impotent, conception is impossible or extremely unlikely without artificial aid. A.I.D. means insemination from a donor when the husband is sterile. The few doctors who at present administer A.I.D. require written declarations of willingness from both husband and wife. The donor is personally known to the doctor, who is satisfied of his fitness, but his identity is not revealed to the husband and wife, nor theirs to him.

It is clear that A.I.D. raises issues—religious, ethical, psychological and legal—which A.I.H. does not. We have no space to enter into a discussion of them here. We can only say that, in our judgment, they are sufficient to rule out A.I.D. absolutely. Mr. Kingsley Martin sees here another battle in which enlightened scientists are ranged against obscurantist and kill-joy theologians. "The scientist", he remarks, "with no criterion except human happiness, may have listened to these arguments (*i.e.*, of the representatives of the Churches) with a smile." That was certainly not what happened at the conference. And, in any case, we may ask, "Whose happiness?" Mr. Martin assumes that A.I.D. would increase the happiness of husband and wife, as in some cases it undoubtedly would, though there are good enough reasons for doubting whether it *ultimately* would in all cases. But what about the children? Dr. William Brown, speaking as a psychologist, is not so sure, and it does not need much imagination to see that all sorts of psychological situations might arise which would be injurious to the child. Is it justifiable to produce a child primarily as a means to the relief of an adult's frustrations? Some will argue, of course, that it is, and will go on to say that A.I.D. should be permitted to unmarried women. Nobody who took part in the conference was prepared to go as far as that.

But what about A.I.H.? On this Dr. Newsholme (a Roman Catholic), who introduced the subject from the medical standpoint, and Dr. J. C. Heenan (the Roman Catholic theologian) are

adamant. Artificial aid to conception is permissible if the sexual act has already taken place. But, if the husband is unable to effect union at all, nothing can be done because a masturbatory act would be a necessary preliminary, and that is under all circumstances a sin—"a fair end may not be attained by foul means". The Roman Catholic horror of sex shows itself here. Surely the moral significance of an act of masturbation depends entirely on the motive which underlies it. If a man, who cannot achieve union with his wife, can by this means enable the physician to bring about the conception which the couple desire, and deliberately chooses to do so, we should say without hesitation that the act has not a trace of sinfulness about it.

The crux of the matter seems to be here. Does God will that only those children should be born who are the result of purely natural processes? If so, no interference at all is legitimate, and the "assisted insemination" after coitus, which is allowed by the Roman Catholics, is wrong. If His will permits any mechanical aid at all, only those who have a distorted view of sex can object to A.I.H.

This is a problem on which ministers should form a considered judgment, for, as the possibilities are more widely realized and more publicly discussed, they may now and again, at any rate, be asked for guidance.

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At the time of writing, the Government's determination to reduce the amount of available newsprint is a subject of hot debate both in Parliament and outside. By the time these words appear we hope the Government will have shown its wisdom by retracting its decision. Any step, which would tend to obstruct the flow of information or to limit criticism, would be a grave psychological blunder, and one which could have no shred of justification apart from the saving of a vastly greater quantity of dollars than seems likely to be effected by this ill-advised measure. The estimated economy would be £2,000,000, and the adverse balance appears to be something over £500,000,000. Those two millions could certainly be saved by reductions which would be less noticed and which would have less serious repercussions than the proposed cut in newsprint. That a great deal of newspaper space is wasted is no doubt true—though readers would differ greatly as to what constitutes waste! It has been pointed out that the cut will chiefly affect those papers which treat their responsibilities to the public most seriously, which try to give something like an adequate report of Parliamentary proceedings, and which provide a medium, through the correspondence columns, for the expression of informed opinion.

Perhaps a rigid investigation of the use of paper by Government departments would result in so much economy that the threatened

diminution of our already meagre newspapers would be unnecessary. And, if a secondary result of this economy were the saving of the tempers of people grown a little weary of filling in multitudes of forms in triplicate, that would be all to the good !

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OUR reference to limitation of criticism reminds us that a notable victory for freedom has recently been won by Miss Arnot Robertson, who has secured substantial damages in her libel action against Metro-Goldwyn-Mayer Pictures, Ltd. In September of last year the company wrote to the Director of Talks at the B.B.C. complaining that some of Miss Robertson's reviews of their films were "unnecessarily harmful to the film industry", and requesting the co-operation of the B.B.C. in restraining her from making such broadcasts. The protest of the film company was common knowledge for it was published in the newspapers, and most people probably concluded—not altogether without reason—that the disappearance of Miss Robertson from B.B.C. programmes meant that very effective co-operation had been forthcoming. At the trial the B.B.C. Director of Talks stated that the fact that Miss Robertson had not been asked to broadcast for some time was a mere coincidence. In that case it was a most unfortunate one. The ground of the film company's objection to the critic was curious. They alleged that she had shown herself to be "completely out of touch with the tastes and entertainment requirements of the picture-going millions who are also radio listeners." Since when have the tastes and entertainment requirements of the millions been the standards by which critics have been obliged to judge films, plays, pictures, music or books? If these are, in fact, the standards to which critics are required to give unquestioning assent on pain of being silenced, the word "criticism" ceases to have any intelligible meaning whatsoever.

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WE have received *Central Planning and Control in War and Peace*², being three lectures delivered at the London School of Economics and Political Science on the invitation of London University by Sir Oliver Franks, K.C.B., the Provost of the Queen's College, Oxford. The name of Sir Oliver Franks ought to need no introduction to Congregationalists, for he is the distinguished son of a distinguished father, Dr. R. S. Franks, former Principal of Western College, who is honoured as one of the most outstanding theologians among us and who is loved by us all. Sir Oliver, who was formerly Professor of Moral Philosophy at Glasgow, held important positions on the Ministry of Supply during the war and is now leading the British team of experts at the Paris Conference on the Marshall Plan.

²University of London Press, 2s. 6d.

These lectures ought to be read by every citizen of this country, for they represent the reflections of a highly trained mind, informed by the responsible judgment of unique administrative experience, upon the present position and the prospects of our nation. Sir Oliver insists that there must be central planning and control by the Government both now and in the future, but it must not be control in detail as during the war years. The problems of peace are different, and planning must be organized in such a way as to leave room for initiative in industry and commerce. This will be made possible only by the development of new relationships between Government departments and representative bodies from industry. There is good reason for believing that this can be brought about, because during the war technical and commercial experts from industry became civil servants, thus learning the point of view of the administrator, while the outlook of the permanent officials in the Government was widened by their contacts with leaders in industry.

The lecturer leaves us in no doubt, however, that this experiment involves risks, and these at a time when the country is facing and trying to surmount the greatest economic difficulties. The experiment must be made since nothing else will avail to lift us out of our economic plight, and at the same time maintain our democratic ideas and habits.

We gladly acknowledge that in this time of perplexity and frustration, when political party capital is being made out of the advantages and disadvantages of planning and control, we have found nothing more valuable than this clearly reasoned exposition of the problem by one who knows it from personal experience yet who can view it with detachment.

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It is a sad reflection on our times that there is a lack of the liberal spirit. In many realms the name "Liberal" has become a term of reproach. Liberalism stands for a charity of judgment, an ability and resolve to see more than one point of view, for want of which our world is sick, and yet for which it will find no place.

Liberalism in its political aspect has lost powerful positive expression and seems to many to move only in the realm of ideals and principles having no practical policy for getting things done. To speak of personal liberty is to be claimed by one party as a supporter of unrestricted industrial and commercial enterprise, and to be accused by the other of not caring for the securities which are to be achieved by total planning, and of which the common man is in need.

What this means in the life of the world in general and our own country in particular is becoming apparent, as one by one the liberties which belong to men as men are being filched away. We

use the word "filched" advisedly. Now in our own land a Government is claiming sweeping powers to order the life and resources of the nation such as never have been claimed successfully before in time of peace. It makes no difference that the men, who ask to be entrusted with these powers, have good intentions or that the nation faces an unparalleled crisis; the claim represents a departure from tradition and principle and constitutes a dangerous precedent, which must awaken the gravest misgivings even among those who have considerable sympathy for socialist aims.

We have already drawn attention to Sir Oliver Franks's brilliant exposure of the dangers and evils which beset any Government attempt to plan the life of the nation in detail; we now draw attention to two tracts for the times published in the Liberal Library—*Religion, Personality and Politics*³ by B. D. Copland, and *The Defence of Man*³ by Elliott Dodds. These books are official publications sponsored by the Liberal Party. Mr. Dodds has written an able examination and exposition of the principles upon which Liberalism is based. He rightly points out that these derive from Christian Beliefs, especially the Christian Doctrine of Man. He traces the contribution of the Liberal Party to the life of our country, and honestly faces the mistakes which brought about its decline and fall. He exposes the threats to liberty from the right and from the left, and while frankly admitting the necessity of planning urges that it should be "Indirect planning in which the rôle of government is not to undertake detail organisation, but to establish a framework which will be conducive to the highest degree of economic prosperity and social justice."

We could wish for these books a large circulation, but we fear that the basis of belief upon which they are written, and the approach to current affairs, which they offer, are not likely to be popular. Expediency not principle seems to be the rule of the day, and the electorate is more likely to be concerned with the material results of legislation than either the principles or the means by which they are to be achieved.

As we read these books in the midst of the events of the economic crisis, we wonder how much longer the Churches, especially the Nonconformist Churches, can remain silent and inactive? The political and civil liberties, which were established in our land through the faith and fortitude of our fathers, and of which we have often boasted from pulpit, platform and pamphlet are in jeopardy. It *can* happen here, as it has happened elsewhere, that the Churches may awake too late to the fact that their freedom of utterance, of criticism, of association, and action have gone.

³Herbert Joseph, 5s.

PRESBYTERIAN - CONGREGATIONAL UNION?

Some Points of View

I—I AM FOR UNION

By S. MAURICE WATTS, B.D.

It is common knowledge that the initiative in the matter of Congregational-Presbyterian unity came from the Presbyterian side. The lamented W. T. Elmslie had the proposal very much on his heart, and his tragic death removed a passionate friend of union. The Congregational Assembly made appropriate response by appointing twelve of its members to confer with a like number of Presbyterians. The *Report* now presented to both assemblies is the result of two years' close and arduous labour by the joint body.

There are at least four ways of dealing with the *Report*, after full attention by the constituent Churches: (1) Either Assembly may decide to proceed no further. (2) Either may dissent from the present *Report* and ask for another. (3) Either may feel that closer co-operation is possible without organic union. (4) Both may conclude that union is possible and desirable on these terms, subject to amendments after consideration by the local unions and Churches, and only with the approval of the great majority of Church members.

This paper will argue for the last of these courses, *i.e.*, for full organic union.

Let it be made clear, to begin with, that it is not the intention of the conference to contend for the verbal infallibility of this *Report*. Much more work is necessary, and discussion will show what must be added and what left out, but the principles are clear.

Also, long time should be given to the examination of the *Report*. In the commission itself there were times, when, having stated our historic attitudes, it seemed as if these were irreconcilable. But as we continued to think and pray, we were led of the Holy Spirit to consider, not merely our differences, but how we could use what each possessed for the benefit of all. We have concluded that this is indeed a movement of the Spirit of God.

The Congregational Assembly, in agreeing to participate in these conversations, gave voice to "a deep sense of urgency that sections of the Free Churches which already possess a deep community of spirit and outlook should seek the guidance of God in the endeavour to reach organic union". That urgency arises, no doubt, from a

desire to check the fissiparous tendency of Protestantism, to stop the rivalry of multiplied Churches and do the work of extension together, to find that greater unity which is strength in face of the increasing paganism of our land, to respond to the movement towards unity which is taking place abroad, and to answer the wishes of the greater number of people in our Churches who know little of and care little for the differences and seek only the worship and service of God.

Probably we should all be happier if a larger unity than that proposed were possible. Few of us are optimistic about the outcome of the recent gesture of the Archbishop of Canterbury which, in any case, is aiming at something very different from organic union. Neither does the Federal Council of the Free Churches inspire hope of wider union. Four or five years ago a proposal was made in that Council to appoint a Commission to seek a way to organic unity among the Free Churches. The words "organic unity" in the resolution were altered to "closer co-operation", and some of us recognized at once that nothing effective would be done. There were certain Churches in the Federal Council which were not willing to allow members of other Churches to share their sacrament. "Closer co-operation" does not mean union, nor does it necessarily lead to it. But in any case, if people can work together, why should they not join together?

If, then, we cannot have the larger unions we desire, it seems politic to seek such unions as are possible.

Now, Presbyterian and Congregational people have very much in common. Both Churches sprang from the great rebirth of faith in Europe, our ministers are similarly educated, we have the same sort of outlook. Our people easily settle in each other's Churches. If we cannot accept such a union, then no other proposal is likely to be easier. Let us not lay too great emphasis on the things that divide, and let us keep history in its rightful place. No good is done by resurrecting what modern people would call Milton's wisecrack about new presbyter being old priest writ large. That is libel on our best friends. It sounds silly in the presence of John Oman and James Reid, though it may have been right in its time.

The practical difficulty arises in the writing of a constitution which will commend itself to both parties. There is, in fact, little difference in our actual practice. But the one side has a highly complicated *Book of Order*, while the other side has none. It is natural for the latter to think it is accepting the position of the former.

What principles are Congregationalists asked to sacrifice? The Church Meeting remains. The Presbyterian representatives welcome it. The agreed plan states that in the local Church all

members have equal rights, the Church Courts are responsible to the Church Meeting, all members (men and women) are eligible for election by the Church members to the Courts, and the members of the Church will be called to meet at frequent intervals. There is *no* function of the Church in which men and women may not equally share. There is no Court of the Church from which any member is debarred. Those points represent real changes in the Presbyterian way, but they have been accepted in the conversations.

There is no imposition of a creed, for all are agreed that there shall be no antecedent theological test for Church membership. Yet it has been felt that some standard of faith is necessary. Congregationalists have had various statements of faith, the last being dropped from the Year Book in 1918 on grounds of economy. We could not accept the doctrinal basis of the Presbyterian Church, *viz.*, "the Scriptures of the Old and New Testaments, and as subordinate standards the Westminster Confession of Faith and the larger and shorter catechisms". The Presbyterians have not pressed that, but instead have agreed to a simple statement of faith, to which all ordinands would be asked to assent. I can see no valid reason why a man wishing to minister in a Congregational Church should object. Every minister is in the Church's pulpit to serve the gospel of the Church. To give such assent may be a concession, but it is a very small one, much smaller than the Presbyterians will make.

The matter of 'authority' is difficult, and the appropriate section of the *Report* should be studied with extreme care. Let it be quite clear that there is no suggestion of dictatorship. "We are fully agreed that all authority in the Church of Christ is spiritual and not legalistic". It is simply desired that the wider fellowship of believers should be intimately concerned in the affairs and choices of a local Church.

Thus, no deep principle of Congregationalism is surrendered, though some different ways of working are contemplated. It has been our aim to form a Church which would include the heritage of both the existing denominations, and thus be a more efficient instrument in the hands of God.

II—I AM AGAINST

By A. J. GRIEVE, M.A., D.D.

1. I AM not enamoured of mergers, combines, trusts, 'big business', in general. Nor do I favour the centralization of power, whose alleged claim to efficiency costs so much in local and personal responsibility. And easy is the descent to the abhorred totalitarianism.

2. I am not enamoured of *ecclesiastical* mergers.

(a) Even when they are of the same denominations they have not been perfectly felicitous, as the story of Presbyterianism in Scotland and Methodism in England bears witness. The amalgamation of the Congregational and Evangelical Unions in Scotland fifty years ago led to a measure of tension (*e.g.*, in regard to the College) not wholly extinct today—and there are over thirty fewer Churches today than in 1900. Such tension is the more manifest where denominations of differing types of polity have united, as in Canada (see recent correspondence in *The Christian World*), and may yet be seen in South India.

(b) I have not discerned any appreciable improvement in religion and morals in England, Scotland or Canada since such mergers were achieved. That the world has grown steadily worse is not of course *propter hoc*, but the hopes and aims, not to say promises, have not been realized in the countries named. And the Churches all round are weaker rather than stronger. Mr. Purves Boyes, when, as moderator of the Presbyterian C. of E., he addressed our Assembly in May, 1946, was honest enough to say that the suggested union was no panacea, and among other shrewd observations reminded us that the differences between the two denominations were not superficial, and that conversations on the mission field usually led to Presbyterianism. The little finger of Thomas Cartwright has proved thicker than the loins of Robert Browne.

(c) While I believe we Independents are quite good at *unity* and co-operation, I fancy we are not experts in *union*, whether of two Churches in one town or city, or of a group of rural Churches, or of two or three small county unions. As for uniformity of Church Order, I have a vivid recollection of a talk with Von Harnack in which he praised our English variety and lamented the absence of it in Germany. May it be that we are in harmony with the apostolic phrase which Vernon Bartlet used to render, “the richly variegated wisdom of God”?

3. I am not enamoured of this specific merger. I yield to none in my esteem and affection for the Presbyterian ‘Church’, and its English branch seems to have shed a measure of the old leaven of Geneva and Scotland. We have learned much from it, and may learn more. Yet there is a difference of ethos, atmosphere, genius, call it what you will, “a quality of temper and prevailing attitude”, between our two fellowships — just as “one star differeth from another in glory”—and there are different conceptions and practices of democracy in different countries.

(a) I see this different ethos in the conception of the ministry. I recall the emphasis, in a pre-war ‘conversation’, with which a

stalwart Presbyterian declared: "We believe in orrderrs". Is there not here some suggestion of a caste, and a depreciation of the 'layman'? For myself I like to think of a minister as a member of the (local) Church, which has discerned in him certain gifts of God qualifying him for the discharge of certain pastoral duties. That is what he is ordained to, *by the people* who have called him. His ministry in the universal Church is parallel with, not superior to, that of every Christian man and woman. When we 'join the Church' we all 'enter the ministry'. The lowliest vessels in the great Divine household have their necessary functions, and it is not ecclesiastical office that counts, but loyal and intelligent service. "In the New Testament", as Prof. de Zwaan has recently written, "there is no institutional dissimilarity among the members of the Church. There are no 'laymen' and every form of sacerdotal grace is utterly unknown, even figuratively".

(b) and (c) I note the different atmosphere also in the clinging to a standard of doctrine, and in the hierarchy of a graded series of 'Courts', a term that it seems impossible to purge of legislative concepts.

To sum up—the bed is too short and the covering too narrow. The waistcoat is too strait and the yoke too heavy. We cannot abandon the special inheritance and spiritual treasure of our unique catholicity, to say nothing of the prospect of protracted legal difficulties when the 'books are opened' and our hoary trust deeds (3,300 of them) exhumed, and this at a time when the Congregational plate is 'heaped up, pressed down, running over' with two great new schemes.

It is better, I submit, for each communion to retain its identity while availing itself of every opportunity (and there are many) for consecrated, harmonious and fraternal co-operation, *e.g.*, along the lines indicated in the *Report* and by Dr. Peel.

And in our own household of faith and order (or disorder! but certainly freedom) we might get back to Dale and to Dr. Peel's *Inevitable Congregationalism*, train our students in our history and principles, restore the 'Exposition' to its old place in Ordination and Induction services—as instruction for our own folk rather than as apologia for outsiders—and make the Church Meeting what it should be and used to be, primarily a preparation for the coming communion service.

III—I WONDER?

By GEOFFREY F. NUTTALL, M.A., D.D.

THOSE considering the *Joint Conference Report* may be glad to have their attention drawn to some first principles, to which the

Report makes no reference.

1. *The Church*. The *Report* is in terms of a "United Church" There are still Congregationalists who, for spiritual reasons, could not accept anything between the Church Universal and the local Churches, by membership of which they are members of the Church Universal, as itself a Church. The distinction between the Presbyterian Church, which consists of congregations, and the Congregational Union, which consists of Churches, is not merely a matter of nomenclature. It has practical issues. It is true that "under the Congregational system the County Union or Assembly can . . . withdraw recognition from the dissident congregation"; but this withdrawal of recognition would not make the Church any less of a Congregational Church. The reason is that such a Church is not, in fact, the "dissident congregation" of a "Church". It is a "Church" whose convictions differ from those of other "Churches" in the "Union" or Fellowship of "Churches".

2. The suggested use of a *statement of faith*. Probably few Congregational ministers would fear this as a "test of credal orthodoxy". Most, perhaps all, would find themselves in agreement with it. But what purpose could it serve? Will not the personal statement of the new minister, which will have cost him much thought and prayer, mean far more than the reading of any statement which, because always in the same terms, will easily become a formality? Moreover, the read statement is of faith in the doctrinal sense, and can thus never be the equivalent of the minister's statement, which relates also to faith as already partly tested in personal experience. This reflects an old difference. There are Congregational theological students, as well as ministers, who are distinctly uneasy here.

3. *Lay preachers*. That the historic difference between us here also continues appears from the startling discrepancy between the proportion of ordained ministers to Churches in the two denominations (p. 20). Presbyterians evidently do not use lay preachers as much as we do; just as they do not admit women to the ministry at all. Do they allow a layman to preside at the Lord's Supper, as we do? There is no ordered discussion of the place of the layman (or laywoman) *vis-à-vis* the ministry, with regard to either preaching or sacraments. The only regular lay ministry mentioned, "a ministry of office-bearers", is by its very title still the ministry of office. Is there to be no ministry of grace, by the gift of the Holy Spirit, the ministry of "gifted brethren" for which we have always stood? This goes deep into the nature of ministry.

The lack of discussion of such underlying differences over first principles throws an air of unreality over the *Report*. There is a further issue harder to express. Traditionally, the Presbyterian

contribution has been an emphasis on order, ours an emphasis, *at the cost* of tolerance of error, on spiritual liberty. This has been so throughout our history. In the 17th century, for instance, a leading Presbyterian lamented "That ever any of the London Independents did cast out of their Churches any man or woman for Anabaptism, Antinomianism or any other error, we never heard". For the 18th century, no one doubts Doddridge's faith in his Saviour; but "once, I remember", writes Kippis, "some narrow-minded people of his congregation gave him no small trouble on account of a gentleman, in communion with the Church, who was a professed Arian, and who otherwise departed from the common standard of orthodoxy. This gentleman they wished either to be excluded from the ordinance of the Lord's Supper, or to have his attendance upon it prevented. But the Doctor declared that he would sacrifice his place, and even his life, rather than fix any such mark of discouragement upon one, who, whatever his doctrinal sentiments were, appeared to be a real Christian". For the 19th century, no one doubts Dale's high sacramentalism; yet of a man who said that he could not conscientiously attend the Lord's Supper, Dale said, "I was clear that this ought not to prevent us from receiving him into membership. He was a Christian man, and this was enough in my judgment to require—not merely to permit—us to receive him". For the 20th century I think of the saintly H. N. Dixon of Northampton, who shared a similar scruple about the Lord's Supper. This did not prevent him from being not only a member but a deacon, from whose hands his fellow-members felt privileged to receive the bread and the wine, though he did not partake himself.

Eccentricities? Yes! But eccentricities which it has been our peculiar glory to be able, *on spiritual principles*, to embrace. Such considerations should be in the minds of those considering this *Report* and the effect of its acceptance. They are intangible, but deeply real.

IV—I WANT TO KNOW . . .

By A LAYMAN

A LAYMAN actively interested in the life and work of a Congregational Church is likely to have his interest aroused by any proposal for union with some other Church. The first effect of such a suggestion may be to drive him back upon his own problems of Church administration.

There may well then result a picture of an opportunity to be welcomed and seized for consolidating the Christian witness and enabling the Church to proclaim and authenticate her faith through

a unity which derives force and strength from the common association of two members who hitherto have gone their separate ways.

On the other hand, so strong may be the inbred sense of the integrity and autonomy of each Community of Believers that he may feel that any attempt at union will weaken faith and witness within, even if it presents to the world at large bolder and more attractive features.

Whichever be his leaning, he is unlikely to be deaf to the call that has been made by the Presbyterian Church. The phrases used in the address to the Congregational Churches are likely to awaken in anyone concerned with the religious outlook of today a very real and sympathetic consideration.

The nature of the appeal merits quotation—"The Assembly of the Presbyterian Church of England considers that in view of the national and world tasks which concern the whole Church it is expedient to investigate further the desirability or otherwise of union or closer collaboration with other evangelical Churches in the country" and "believes that while co-operation with other Churches has still to be pursued it is in the interests of the Kingdom of God in this land that the possibilities of union of this Church with the Congregational Churches should be investigated".

It may be alleged that a layman is not versed in the faith and order of the Presbyterian Church. He may not be considered by others to be adequately trained to deal with the questions at issue and he may be thought not to be sufficiently alive to the real issues at stake.

He may, however, be expected in his own language to ask himself the question—Is this an experiment which should be put into operation to see if it will work? He may feel that the way to ascertain whether this is a movement of the Spirit, is to seek to apply the aspirations couched in the terms quoted above to the actual working of individual Churches.

Yet the validity and force of the witness of a particular instance may not be valid universally. It may be as dangerous to argue from the particular to the general as from the general to the particular.

Ultimately, he will probably be faced with the issue: Is the individuality of each Congregational Church of such value and so pre-eminent as to override all other considerations? Is this an indispensable principle in a Congregational Church?

Some of the older laymen may have been associated with conferences in the past when co-operation and even union have been discussed with other Churches. These conversations will probably never have reached the stage when Congregationalists have had to consider what element in their Church life cannot be

surrendered. The other party to the negotiations will probably have made it quite evident that he has something which he will not give up. He will have stressed something to which he requires the Congregationalist to subscribe and that element so projected at an early stage of the discussion will have proved unquestionably a bar and obstacle to any further progress.

If the layman has read the *Joint Conference Report*, he will realize that in this matter the issues have been clarified to a very much greater extent, and he will now ask himself—What is there in the life of a Congregationalist which I am not prepared to yield?

If he has read the disputations of those who criticize the report and who seek to prevent its acceptance, he will realize that the first issue for him is this: has the acclaimed glory of Congregationalism that it has been no sect, that it subscribes to no creed, and that it submits to no synod or conference been sacrificed? He will ask himself, is the proud claim that "we are not properly a body" valid and vital today? If he refers to history he may well recall that precisely this challenge came to the individual Churches when the Congregational Union itself was set up, and he will appreciate that the fears of those who opposed the Union on this very ground were never realized.

In common with others he will be fully conscious of the creed, the belief and conduct to which he aspires and by which he seeks to live. He will not perhaps be concerned with all the theological implications of every phrase in the statement of corporate faith which appears in the *Report*, but he cannot fail to realize with what earnestness and high endeavour the expert Committee, who sought to resolve this question, have produced a statement of corporate faith, which has none of the dust of a creed outworn but which in so many ways approximates to that which he himself would fain express. When he turns to the maintenance of the ministry and the organization of a united Church, it may be that in points of detail he will desire and hope that amendments will be made, he may feel that a greater continuity of non-executive members of the General Assembly should be preserved and he may hope that the possibility of an entrenched executive overriding representatives who are elected for a year only and who are ineligible for the next succeeding year will in time be eliminated.

On the whole it may appear to him that so large a measure of goodwill which has received such valuable expression in the report is not to be frustrated.

THOMAS MANN'S "JOSEPH AND HIS BRETHREN"

By GERAINT VAUGHAN JONES, M.A., B.Litt.

I

IF I were asked to name the greatest living novelist, and one who is among the greatest novelists of the century, I should unhesitatingly reply: Thomas Mann. From 1901, when *Buddenbrooks* (which was to reach a circulation of 1,170 editions and over a million copies in Germany alone) was published, he has been writing novels which rank with the finest products of modern European literature. *The Magic Mountain* (1924), *Joseph and his Brethren* (1933-40), the delicious story about Goethe, *Lotte in Weimar*, and in addition a series of brilliant short stories, of which *Death in Venice* is the most famous, essays, addresses, political writings, many literary essays, including the great one on Goethe and Tolstoi, and his war-time *Radio Messages to the German People* broadcast through the BBC in 1943. He has just completed another long novel, *Dr. Faustus*, and the striking thing about him is that, though he is in his seventy-second year, his creative power does not flag; rather does it march from strength to strength, and his artistry grow richer with each new novel. In 1929 he was awarded the Nobel Prize for Literature, and if ever an award was deserved it was this. When the National Socialists seized power Mann left Germany, temporarily settling at Küsnacht, near Zürich (always a home for refugees), and then in the United States. At present he lives in California as an American subject. He is still a great German, the greatest of his age. In this essay I intend only to give some account of his great tetralogy, *Joseph and his Brethren*, representing him in his full maturity. As in that other great work, *The Magic Mountain*, he uses all the resources of modern psychology and philosophy; and as in the latter novel he described the growth of the consciousness of a young North German upon whom a strange world makes its impact, so in the Joseph stories does he describe the growth of the consciousness of a young Hebrew under the same kind of impact.

Much might be written about Mann's symbolism; indeed his work cannot be properly appreciated without understanding this symbolism. In the introduction to a reprint of an earlier novel, *Royal Highness*, Mann described how he decided to abandon the nineteenth-century naturalism which he believed (wrongly, in my opinion) to have inspired *Buddenbrooks*; and whatever we may

make of such terms as naturalism and symbolism and expressionism, we must understand that Mann considered literature to be primarily the vehicle of an underlying idea. His problem as a creative artist was:

how to take the serious and weighty naturalism I had inherited from the nineteenth century and faithfully practised, and loosen, lighten, heighten and brighten it into a work of art which should be intellectual and symbolical, a transparency for ideas to shine through.

Underlying most of his work are found the antitheses of art and life, flesh and spirit, life and death, and in one way or another he elaborates them and gives to his novels and tales as it were two dimensions: one of the surface, which carries the narrative as a story, and a deeper one, which underlies the narrative but does not prevent one from enjoying the tale as a tale. This, too, was a conception of art held by his great contemporary Jakob Wassermann; it is, fundamentally, a conception which makes of a work of fiction something more than an imaginative (and imaginary) chronicle.

II

In 1926 or 1927 a Munich artist brought to Thomas Mann a series of drawings illustrating the Old Testament story of Joseph, asking him to write an introduction to them. Whereupon Mann went to his Bible and re-read the story of Joseph. Such, it is said, was the origin of the great novel *Joseph and his Brethren*, a vast work which illustrates to a greater extent even than *The Magic Mountain* the enormous range and penetration of the novelist's genius. He plunged into Hebrew lore, Old Testament studies, the Kabbala, and Egyptology, even travelling to the Near East in order to familiarize himself with what was to be the setting of the stories. They appeared in the form of a tetralogy: the *Tales of Jacob* in 1933, *The Young Joseph* in 1934, the two volumes of *Joseph in Egypt* in 1936, and *Joseph the Provider* in 1940 (between the two latter came *Lotte in Weimar*): a great achievement and evidence of tremendous intellectual power. Indeed, so complex and far-reaching are these stories that a whole volume might be written about them. This has in fact been done. One of the two most recent books on Thomas Mann is an Introduction to *Joseph and his Brethren* by Käthe Hamburger, published in Stockholm in 1945¹; and though I doubt whether Mann intended as much to be read into, or out of, the novels as Fräulein Hamburger sees in them, it is true that their symbolism is considerable. Literature is written in the first place to be enjoyed, not to be dissected or split into formulas.

¹ Thomas Mann's Roman "Joseph und seine Brüder": eine Einführung von Käthe Hamburger (Bermann-Fischer, 1945).

It is the presentation of life, not of theories, though it may in a subordinate sense be their vehicle. As Mann wrote of the Joseph novels, in them he has been striving "in three epic attacks to garner the riches of the three elements of his own personal culture: German, European, and human". And he might have added the Hebraic, though perhaps that is included in the term European.

In these stories there is portrayed a folk-culture and a civilization. The former is the Canaanite, the latter the Egyptian. As Käthe Hamburger has pointed out, Mann has deliberately put Joseph in Egypt during the reigns of Amenhotep III and IV, and not a couple of centuries earlier, because this period, that of the flowering of the Eighteenth Dynasty, represents the high-watermark of Egyptian civilization. The young Pharaoh who "raises" Joseph in the last of the novels is tolerant, unwarlike, civilized, and, in his way, attempting a monotheistic reform of religion. Mann has chosen this setting partly as a contrast to the half-mythical life of the Patriarchs (using, by the way, a very different literary style in order to mark the change from the primitive life of Canaan to the highly sophisticated and developed life of Egypt), and partly as the vehicle for his own humanistic outlook. Egypt is also the Land of the Dead, at any rate from the Hebrew standpoint. One goes "down" into Egypt, as Joseph goes down into the pit. Herein lies the general symbolism of the story. Joseph is put into the well by his brothers and he remains there for three nights and three days until he is found by the Midianites. For him his emergence is a resurrection into a new life. He dies, and lives again.

Since he had died young his vital forces reassembled themselves quickly and easily beyond it; but that did not prevent him from sharply distinguishing between his present existence and that earlier one which had ended in the grave, nor from considering himself not the old Joseph but a new one. If to be dead and perished means to be quite inseparably bound up to a state which permits no looking back, no gesture, no smallest resumption of relations with this previous life—if it means to be vanished speechless from that former life without leave or thinkable possibilities of breaking the silence with any sign whatsoever, then Joseph was dead; and the oil with which he might anoint himself after cleansing himself from the dust of the grave had been no other than that which one gives the dead into the grave for his anointing in another life.

Combined with this is the conception of the death and resurrection of Osiris the "mangled-one"—and Joseph is the one who, to his father, has appeared to be mangled. The old life is finished; and when Joseph goes into Egypt (the chapter has the significant title of "The Journey Downwards") he calls himself not Joseph but Osarsiph: he is Joseph and Osiris in one by virtue of the resurrection

from the temporary death in the pit. Joseph becomes a steward in the house of Potiphar, and as a result of the vindictive passionateness of the latter's wife he is sent to prison in southern Egypt—he is in the pit for the second time, in the grave, as it were, from which he rises, after Pharaoh's summons and his exaltation into a minister of food, into a new splendour. There are other examples of this interior symbolism noted by Käthe Hamburger and also by Herr Ferdinand Lion in his book on Mann²—for instance, Jacob's dream about the jackal-headed Anubis before his marriage to Leah. In this matter Jacob is a victim of Laban's duplicity; he marries Leah instead of Rachel, and his first child was the son by mistake of Leah, not of Rachel. Anubis, too, according to the myth, was the son of Osiris by Nemphys by mistake in similar circumstances. This sort of symbolism, however, is rather artificial, and one reads a novel for its own sake as literature and not as an exercise in ingenuity.

As in *The Magic Mountain* Mann is concerned with the concept of time and the analysis of consciousness. The further back we go in time, he says in the prelude to the tetralogy, the more we try to penetrate into the world of the past, the more do we find that the earliest foundations of humanity and its culture elude our investigation. He sets forth the intellectual presuppositions of Joseph's world, the Hebrew, Canaanite, Babylonian and Egyptian strata constituting his mental furniture and outlook. His derivation from Abraham is foreshortened until Abraham is a kind of grandfather, whereas the real, the first Abraham, was separated from him by centuries. The lore and mythology of Canaan, of Osiris, of Babylon were household words, parts of his mental make-up; the myths of the book of Genesis were his fairy tales and his history. The further we go, even when we encountered apparent or factual certainties such as the Flood, the further do they point to other events in time of which they are but the traditional formulation. In this world recurrence seems to be one of the typical phenomena—the seasonal feasts of Osiris, Thammuz, Adonis, Joseph becoming "Osiris", the primitive prototypes of the Resurrection after three days' death. Joseph, too, must have had some doctrine of soul and matter, death and life, flesh and spirit.

In this world of form and death conceived out of the marriage of soul and matter the task of the spirit is clearly outlined and unequivocal. Its mission consists in awakening the soul, in its self-forgetful involvement with form and death, to the memory of its higher origin; to convince it that its relation with matter is a mistaken one and finally to yearn for its original source with ever stronger yearning, until one day it frees itself wholly from pain and desire and wings it away homewards.

²Thomas Mann, *sein Leben und Werk*, Zürich, 1947.

And in writing about the Fall, Mann says:

Neither nature without spirit nor spirit without nature can truly be called life. But the mystery, the unexpressed hope of God, lies in their union, in the genuine penetration of the spirit into the world of the soul, in the interpenetration of both principles, in the hallowing of the one through the other which should bring about a present humanity blessed with blessing from heaven above and from the depths beneath.

Time is elusive. Death alone can transcend it. Here Mann's thoughts recall Thomas Buddenbrook's great meditation on death (the *Magic Mountain*, too, like *Buddenbrooks* and *Death in Venice*, has a good deal to say about death—Mann, like Hofmannsthal, Rilke, and Wassermann seems to have thought a good deal about it).

To die means actually to lose sight of time, to travel beyond it, to exchange for it eternity and presentness and therewith for the first time, life. For the essence of life is presentness, and only in a mythical sense does its mystery appear in the time-forms of past and present. They are the way, so to speak, in which life reveals itself to the folk; the mystery belongs to the initiate. But the wise know that this teaching is only the garment of the mystery, of the eternal presentness of the soul, and that all life belongs to it, as soon as death shall have broken its solitary prison cell.

The Joseph tetralogy is a philosophical novel in so far as in it emerges Thomas Mann's preoccupation with the categories of experience which are the stuff of all life: death, time, life, the yearning for immortality, the complex question of the development of the human self, man's enquiries into the remotest corners of existence—these enter, I suppose, into any serious endeavour to understand life by means of imaginative apprehension, and Mann's preliminary discourse on cosmic matters gives to the whole series a flavour of massive seriousness (as did the second epilogue to *War and Peace*) which places it on the high level of great literature.

And, as if by a deliberate act of symbolism, having spoken of the well of time, Mann presents Jacob to us with Joseph standing by the well and gazing into its depths.

Joseph might fall into the well? Because Jacob could not think of those depths without connecting them in his thoughts with the idea of the lower world and the kingdom of the dead—that idea which played an important part, not indeed in religious convictions, but probably in the depths of his soul and in the power of his imagination: that primitive mythical inheritance of all peoples, the conception of the underworld, the realm of Osiris the Dismembered-one, the place of Namtar, the god of plagues, the kingdom of terror, whence came all evil spirits and pestilences. . . . It was the place of filth and excrement, but also of gold and riches, the womb in which one

buried the seed corn, out of which it sprouted again as nourishing grain.

In other words, this well, this womb of time, is the human unconsciousness, the Freudian depths which are a repository of all the forces which burst into the conscious life of man or unknown to him shape his destiny in the dark depths of the psyche.

Again: what is time? What is history? What is the self? History is conditioned by time; it is time; and the present self is the product of the past. Joseph is what he has inherited, he is the sum of all the things which are revealed to be in the stream of his consciousness, more than an individual with a sharply defined ego. Our roots go deep down into the past, through layer after layer, until our individual consciousness is penetrated by the accumulated inheritance of generations. What is time? In twenty-five years Jacob changed. He was not the same man when he stood on the brink of Jabbok as when he fled from Isaac. Had Jacob lived only to be fifty and not a hundred and six, the seven years of his waiting would have had a different significance. Time means different things at different 'times'; the one certain thing which we can say about it is that the ego is subject to it and undergoes its transformation in terms of it. And immortality, that extension of human time into the infinite? In words which again recall Thomas Buddenbrook, Jacob is described as achieving his immortality not in individual terms, but through his dissolution into his sons.

III

Although Mann follows the biblical narrative in detail he adds an enormous amount to it. The Bible story is a kind of framework, the basis for amplification. The episode of Joseph and Potiphar's wife, for example, occupies the biggest part of a volume, and Mann has his own interpretation of the incident. Mut, Potiphar's wife, is not an abandoned whore but a noble lady married to an eunuch, and her passion for Joseph has as much frustrated sexuality in it as genuine love. Joseph's reasons for resisting her wishes are seven in number—precisely seven, and all very good ones, too, for is not his god a god of the spirit, imposing upon him an inhibition in the presence of temptation in the land of the dead? To yield to it "would have meant laying himself bare to annihilation". Mut is plunged into the "anguishing dilemma of her position between the honour of the spirit and the honour of the flesh".

Joseph, like every other human being, is in the same dilemma. Flesh wars against spirit.

The Joseph who goes to Egypt has been so instructed in the lore and philosophy of his people that he goes thither as one whose

mature consciousness has yet to be formed, but who has nevertheless ideas of his own.

For Joseph this precious idea was the cohabitation of body and spirit, beauty and wisdom, and the reciprocally strengthening consciousness of both. . . . What he believed was that the spirit of God brooded upon the face of chaos and had created the world by the might of his word. What a marvel, he thought, the world had arisen by the might of the free and external word.

Joseph, in *The Young Joseph*, plays much the same part as Thomas, and Hanno Buddenbrook, Spinell the writer in *Tristan*, Tonio Kröger in the tale of the same name, the Prince in *Royal Highness*. He is the artist, or at any rate the man of artistic inclination. He is the dreamer of dreams; his existence is a kind of antithesis to life, and for this he is hated by his brothers. Yet he is also the anti-artist, the man whose imagination does not give him insight into the lives of others. It is when he is "buried in the womb of the earth" that he realizes that his destiny is providentially directed. The descent into the pit is a providential step in the remaking of him, in the making of him. Without death and resurrection there is no enduring life.

This episode of the pit is finely done, and Jacob's mourning is a magnificent piece of writing. "Life and love are beautiful; but death had also its good side: hiding and preserving the beloved in the past and in absence". As in the biblical narrative, Joseph regards this misfortune and his later disasters as part of the divine design for his life; a Hebrew in the Land of the Dead he retains his belief in a personal God with an overruling power, a God who chooses His man and moulds him for the historical situation for which he is destined.

Come, says the old Midianite, put this mantle upon him, for he came naked and foul out of the depth as from the body of his mother and is as twice born.

Joseph eats of the lamb whose blood has soaked his dress; a sacramental, symbolical act. For what is the sacrament but a symbol? In this act we perceive the unity of Joseph with his destiny. The eating of the lamb, of the blood, the "hæmophagy", if I may coin a word, stands for the acceptance of Joseph of this destiny; it is the intimate symbol of the Old Testament truth that "the blood is the life". Life is achieved through the death. So Joseph continues his journey "downwards". Brilliantly Mann describes this journey to Egypt, the penetration into the heart of the great civilization, the world-state of the day, of which Canaan was just within what would nowadays be called the sphere of influence. Mann's imaginative recreation of the scene shows how he has familiarized himself with the details of his subject; for only a great writer can make a dead

scene (dead in time) live with the colour and movement of Mann's picture.

There is much that is tedious in *Joseph in Egypt*. Mann often suffers from excessive prolixity; the long dialogues between Joseph and the wife of Potiphar and between Potiphar's two old parents are long-winded as are the philosophical arguments of Naphta and Settembrini in the *Magic Mountain* and Riemann's lengthy description of Goethe's life in *Lotte in Weimar*; perhaps they are found to be less tedious on a second reading. Yet on the whole one is carried onwards by the swift, broad current of Mann's writing, by his humour and by his happy way of taking the reader into his confidence and discussing matters with him. One feels that Mann is taking a personal interest in the reader, confidentially telling him what he should know, and helping him on from stage to stage. Mann's comment on the technique of the narrator is interesting. God, too, is a narrator; His tale is history:

The narrator . . . should be in the tale, one with it, and not outside it, reckoning and calculating. But how is it with God, whom Abraham thought into being and recognized? He is in the fire but he is not in the fire. Thus he is at one with it and outside it. Indeed, it is one thing to be a thing and another to observe it. And yet there are planes and spheres where both happen at once. The narrator is in the story, yet he is not the story; he is its scene but it is not his, since he is also outside it and by a turn of his nature puts himself in the position of dealing with it.

That is how Thomas Mann writes his tales. We feel that he is in them, yet behind them; he presents the scene and the people to us like a showman. He discusses with us, the readers, the fate of Hans Castorp or the chronology of the Joseph stories or the mood of Potiphar's wife. We feel that though he is giving us the story, he is on our side of it. He carries us with him even through the long scenes of the third of the tetralogy because we feel that he is with us, managing it for us.

Yet in the Joseph novels we are confronted with fine literature, with intellectual massiveness and imaginative power. Such scenes as the selling of Joseph, Jacob's mourning, the brilliant picture of the installation of Joseph by Pharaoh in *Joseph the Provider*, the great chapter in the same novel called the "Cretan Loggia", in which Joseph is presented to Amenhotep, the artistic, pacific, mystical king; the meeting of Joseph with his brothers, and the funeral of Jacob—these are but a few of the great moments of the tetralogy. History and myth, culture and civilization, the age-long primitive deposits in the consciousness of mankind, the presentation of life and religion in Egypt—these are woven together into a many-coloured and magnificent texture, added to which the lively

characterization make of the Joseph series one of the most massive examples of modern historical-imaginative writing.

Sometimes we are rather startled, as for example in the scene of the Cretan Loggia (a brilliant description), in which Joseph engages in discussion with the seventeen-year-old Pharaoh, whose invocation of the sun is really a fine poetic passage. And with some boldness Mann puts these words into Pharaoh's mouth:

. . . The Father so reveals himself to Pharaoh His son, who lies in His bosom and to whom He shows all that He has made. . . . Immaterial is God, like His sunshine, spirit is He, and Pharaoh teaches you to worship Him in spirit and in truth. For the son knoweth the Father as the Father knoweth him, and will royally reward all those who love Him and keep His commandments. He will make them great and golded at court because they love the Father in the son who came out of Him. For my words are not mine, but the words of my Father who sent me, that all might become one in light and love, even as the Father and I are one.

A blasphemous parody? No; perhaps no more than a suggestion that the Fourth Gospel should be interpreted in the light of the Hermetic literature. How far did oriental syncretistic religions, the basis of whose cults was Egyptian while their language (later) was Greek, influence the thought of early Christianity? The matter can be argued about almost indefinitely. Mann, too, seems to have gone into it, and his use of it is probably the first, at any rate the most striking, in literature.

I have said that *Joseph and his Brethren* can be interpreted as symbolism; I have not said that it *should* be so interpreted. And here we should be careful not to seek the symbolism or so to interpret it that the story become little more than a kind of analogy or parable. We should accept the warning which Charles Morgan utters in his fine essay on "Creative Imagination". When we judge a work of art, he says,

the question is not whether it is romantic or naturalistic or symbolistic but whether it is or is not a work of creative imagination. Does it contain within itself that seed which enables men to imagine creatively and will enable them to do so for generation after generation? This much is certain: no work of art is immortal of itself. Its endurance does not depend upon what it is, judged simply by the standards of its contemporaries, but upon what is has power to become. If it is to endure, if it is to remain young, it must be continually recreated in the minds of those who receive it.

There is so much thought in these few lines that I do not intend to discuss it at any length; I would only observe that if this capacity for self-re-creation is the characteristic of great art, then the Joseph stories must be great art, and in no mind have they recreated

themselves as imaginatively as in Thomas Mann's and he in turn recreates them in ours. They have in them that "pressure" of which Charles Morgan writes, which breaks through literary form because of the power of the vision; in this instance we are carried away by the novelist's manipulation and transfiguration of an old story to which we had become long ago accustomed and which has been changed into a new and a splendid work of art by the imaginative skill of the novelist. There are passages in Mann's writings, such as the fine descriptions of ceremonial in *Buddenbrooks*—the baptisms, Christmases and funerals of the great Baltic merchants—the whole of *Death in Venice*, the chapter entitled "Snow" in *The Magic Mountain*, and the last chapters of *Lotte in Weimar*, which deserve a distinguished and permanent place in the prose of Europe. Even in Mrs. Lowe-Porter's admirable translations the quality of Mann's writing is noticeable. In the original it is irresistible. There are passages in *Joseph and his Brethren*, too, especially in the last of the tetralogy, *Joseph the Provider*, which are worthy of the name of great literature. The series, taken as a whole, achieves greatness, not only because of its art, but because of the massiveness which provides the art with its momentum and the many questions which the series provokes in our minds. We all live in a world of tension—tension between the flesh and the spirit, the soul and the body, life and death, time and eternity, mortality and immortality. It may be that the tensions are unreal, that the flesh is of the spirit as the soul is of the body, and as time is of eternity, as the concept of life is incomplete without the thought of death. In us, as in Joseph, there are the deposits of the ages, and we do not know what share they have in the making of our consciousness. The skill of the artist, of the creator, consists in his putting these things before us, not, as does the philosopher or theologian, in reasoned argument, but in the imaginative re-creation of the past or the present, confronting us not with discarnate thought but with ideas clothed in the living flesh.

The late Edmund Saunders' *Insect Book for the Pocket* (Oxford Press, 10s. 6d.) is a book, beautifully illustrated and well indexed, which tells us all about insects in non-technical language and which enables anyone with an interest in "the wondrous works of God" to explore something of the mystery of life. Even "pests" become fascinating when we see them as part of the scheme of creation, and they have also a theological significance if we pursue their life-histories with a persistent "why"? I commend this book to everyone who takes a country walk, and even to those whose work confines them within four walls. It will enlarge their world and widen their minds and show them that "the age of miracles" is not past.

LEYTON RICHARDS.

A NATIONAL WAGE POLICY

By J. J. GRACIE

AMONG the many industrial problems which faced us during the war and have assumed even greater prominence since, probably none is more important than that of wages in our various industries. Mr. Bevin, when he was Minister of Labour during the war, described our wages systems as "catch as catch can" and expressed a heartfelt wish for a newer and simpler wage structure. His wishes have been echoed many times since then by employers and Trade Unionists alike, and the need today is greater than ever.

Every industrialist realizes the inadequacy of the present system. Each industry creates its own trade unions; each union fights continuously for higher wages and shorter hours; and each set of employers defends itself against these attacks. There is from the start this atmosphere of attack and defence which is the anti-thesis of mutual confidence and collaboration. One never sees any offer of reciprocity in these battles; the demand is always for more pay and less hours. There is never a guarantee of anything in return—there is no bargain, merely a flat demand. As each union achieves its objective, so other unions take up the attack.

The fact is that when labour is scarce the unions seize the opportunity to enforce their demands, but when labour is in excess, and there is unemployment in most trades, the employers have their turn and can "get their own back". The depressing aspect of this situation is that employers and managers obviously benefit from a state of national unemployment, and suffer when "full employment" exists. This fact alone is sufficient to show the fundamental weakness of the present wages system in industry.

Before going further into the particular problem, let us examine an economic principle which governs the whole situation, and yet is insufficiently understood in industrial and trade union circles. The wealth of a country is its total output, or, in other words, the amount of work done in either producing raw materials or effecting some useful change in raw materials. If the nation's output goes up, its wealth increases, and *vice versa*. Now it is not only the total national wealth in itself that concerns us, but the national standard of living as well; and this depends in turn, not merely on output, but on output per head of population. During the war ours was the highest in the world; but this was not because each working Britisher produced more than any other national; it was because a much larger percentage of all Britishers was producing. Now that the war

is over, many of our war-time producers have returned to domestic duties and the remainder are working much shorter hours, and our national output per head has dropped accordingly. There are only three ways of increasing national productivity—by putting more people to work, by improved methods, tools and machines, and by working harder. So far as wages are concerned, the third is the aspect in which we are immediately interested.

The relation between standard of living and wages is not sufficiently appreciated. If it were, we should not have such frequent or ill-considered demands for higher wages with nothing offered in return. People do not seem to understand that any scheme which reduces output reduces the national wealth; and that wages increased simultaneously are merely inflations, which must result in a still further drop in the standard of living.

Before we can make any real headway, the industrial community must be made to realize, somehow, that the only way in which our standard of living can be raised is by increasing our productivity. Increased wages and reduced hours must spell national financial loss unless they are offset by a corresponding increase in output per head of population. There is, in British industry, plenty of room for higher wages and for shorter hours. There is also plenty of room for greater individual output, both in methods and in effort. The two together would produce the result desired by everyone.

One reason why this target is not achieved is because it calls for a higher degree of real mutual confidence and true collaboration between employers and employed. There may be a few small firms where a complete and cordial understanding exists on wages matters, but in general it certainly does not, and the rift seems to get wider rather than narrower. The success of any new wages system must therefore depend upon effecting a complete reconciliation between management and labour on wages questions. One way of creating this might be by complete nationalization of industry, as in Russia. Such a drastic step might, however, be found unsatisfactory even by its most ardent advocates if they would consider fully just two of the results which would emerge—firstly, complete bureaucracy, of a type and in a volume which would dwarf our existing controls, troublesome as they are; and secondly, the standard of living enjoyed by Russia as compared with ours. Without going further into a somewhat contentious subject of a political character, we may reasonably assume that British people would prefer a scheme which ensured individual freedom of action, coupled with the blessing and support of Government departments, but without direct bureaucratic interference or control.

The establishment of a simple but effective national wage system

does not call for Governmental control; the ideal is complete accord between employers and employed, with the Government as a friendly Chairman. The idea of a National Wage Policy has been brought up in various quarters during the last year or two, but mainly in the form of reasons why it would not work. Both the Government and the T.U.C. have declared their opposition to such a policy, but their objections are based on preconceived assumptions which are not necessarily correct. They may be justified in refusing to adopt such schemes as have been put before them—but it does not follow that therefore an acceptable policy is incapable of being created.

The scheme to be described would, under wise and careful direction, solve many, if not all, of the wages problems which are of such vital importance today.

Let us, therefore, consider in greater detail the requirements of such a plan.

(1) It must provide satisfactory wage levels for all classes in all industries. This does not mean one common high level for all; every man (or woman) must be paid what he is worth to the community. A large number of different wage levels would correspond to different occupations, according to the degrees of skill and energy they might entail. One visualizes a scale of wage levels rising from a minimum, but adequate, living wage for the lowest grade of unskilled labour to a high earnings level for the very skilled and very energetic.

(2) It must induce a steadily rising standard of living. Increased wages will mean higher purchasing power only if prices remain stationary, or drop, and this will only be so if output increases. Our wages scheme must, therefore, encourage productivity.

(3) It must be flexible as to wage scales, which must rise and fall with the fortunes of industry and of the nation itself. The "cost of living" figure, and the so-called "National Award" are, of course, quite inadequate for such a purpose, and the total abolition of the latter would probably be very welcome to all.

(4) It must be flexible as to working hours, so that the working week may be increased or decreased at will, to suit the manpower available. Hours worked are a potent factor in the national cost, and need careful control. Two main problems face us here—one is that of absorbing ex-service men and women at a time when industry is still changing over from war to peace—and the other to aim by easy stages at a shorter working week in order to increase our hours of leisure and enjoyment. Only an elastic system of working hours, coupled with wages, will solve these problems.

(5) It must provide full employment. In the end this can be achieved only by sharing out all the work among all the available

labour. Clearly this can be done only by a completely elastic system, covering all industries, and capable of adjusting wages and working hours as required.

(6) It must cater for the reinstatement of ex-service personnel. If we are to find congenial work for all these people and at the same time to satisfy, in correct proportion, the needs of industry, then clearly the first requirement is to make all industries, and all occupations, as nearly as possible equally attractive. This can be done to a large extent by seeing that arduous work or unpleasant conditions are offset by shorter hours and higher wages, as compared with other occupations.

(7) It must cater for supervisory and office staff. Previous and existing schemes have given little or no attention to this very long-suffering and vital section of the community.

Other Factors Affecting Wages

There are, of course, many other aspects of the wages problem which require attention and need no amplification here. The export market, emigration, the profit motive, restriction of dividends, and so on, and so on—all these things are closely related to wages.

What seems to emerge from a consideration of all these apparently different subjects is that in point of fact they are all one and the same problem; or, at any rate, they have running through them certain common factors, a happy solution of which might go far to solve the lot.

The solution comprises :

(1) Co-operation between employers and employed on the aims, objects and *modus operandi*.

(2) Increased productivity by every possible means, all the time.

(3) A flexible wage scale to fit every job in industry, and to vary with national and industrial conditions, but always ensuring a living wage at the lower end of the scale. Wages to increase in proportion to skill, experience, risk, and so on, and also in proportion to physical effort.

(4) A flexible working week to suit the supply of manpower at any time.

(5) Government support and collaboration to ensure the smooth working of the scheme at all levels.

Boiling these requirements down once more, we find that what we need, in the final analysis, is :

(1) A universal "yardstick" for measuring all kinds of jobs and assessing their wages value as compared with each other.

(2) A universal wages scale, embracing national prosperity, cost of living, and so on; a scale which, when applied to the job yardstick, will give us the right wage for any job at the moment.

- (3) A scheme for controlling the length of the working week.
- (4) An incentive for all classes to increase national productivity.
- (5) Safeguards, to ensure collaboration and to prevent abuse.

The proposed system of assessment is based on the principle that all occupations comprise certain factors, in varying proportions, and of varying importance. If we can establish a mutually agreed scale covering these factors, we can analyse any kind of job in terms of numerical values, and thus obtain a ready means of comparison.

Figure 1 is an example of such an assessment covering a wide variety of occupations. The values given are purely tentative, and would no doubt be adjusted if reconsidered by expert assessors, but they serve to illustrate the method.

It will be seen that the whole scheme depends on a mixture of experience and judgment, the maximum values given to each factor being empirical, while the assessment points for each job are awarded by judgment. This fact brings us at once to the need for collaboration between all the people concerned. The best results of this scheme have been obtained when the assessments have been carried out by a panel comprising managers, planning engineers, foremen, shop stewards, and other operatives; and this is the course recommended.

A good deal of work of this kind has already been carried out in the engineering and textile industries over the last twenty years, and much information is available. A start could therefore be made in these industries and the scheme could gradually absorb other industries in turn. In theory there is no limit to the capacity; and the more industries covered, the more harmonious the final result. The scale shown has been applied in recent years to different factories in the textile, engineering and foodstuff trades with complete success.

An assessment of this kind gives us simply a set of numerical values corresponding to every job assessed. These values refer only to the qualities of the job as a job, and as compared with other jobs. They are not concerned with the personal quality of the man doing the job, or with the energy he may put into it, or with the money he may earn; these points are looked after separately. In effect, the scheme works in three stages:

- (1) We fix the relative value of the job.
- (2) We apply a money scale to settle the average earnings value of the job.
- (3) We apply an incentive to reward the man in the job, in proportion to his personal skill and energy.

The job assessment is a simple matter, which can be carried out in any factory today, without any assistance from the Government. If, however, the scheme were applied nationally, some correlation of values would be necessary, to ensure reasonable uniformity of job values. Absolute uniformity would be neither possible nor necessary.

If every job is given an assessment value of something between 100 and 1,000, these values can be marked off in the horizontal scale of a chart such as *Figure 2*. The earning value (or the basic minimum pay) of any job can be read off at once by applying its assessment value to a vertical money scale. In *Figure 2* a rough guess has been made at the present earnings levels of the various occupations, and the straight line drawn through them indicates the "average wage curve" of this particular set of people. The distance from this line of the various crosses indicates the amount by which they are overpaid or underpaid relative to the average. It is clear that if we plot a very large number of jobs and their present wage values we can establish a reasonably accurate picture of the existing wage levels in every kind of industry, and in industry as a whole.

The next task is to decide what the vertical wage scale should be, and the fixing of this money scale is, of course, a very much more difficult task, which calls for co-operation at a higher level than ordinary factory management. At this point agreement must be reached between employers' federations and trade union leaders, with some advice and assistance from the Government. This is undoubtedly the critical stage in the operation of such a scheme. Let us, however, examine this apparent difficulty, and see if it is really so great. Our present procedure in the engineering industry has given us a number of so-called basic rates for various trades and degrees of skill. It has also given us a piecework standard of "not less than Time and $27\frac{1}{2}$ per cent" for an "average man". The whole procedure is, however, largely ignored in practice, and if any employer attempted to pay piece rates which yielded a mere "Time and $27\frac{1}{2}$ per cent" he would have trouble on his hands at once. We know, for example, that the earnings target, at the moment, is nearer "Time and 75 per cent" or "Double time". The difficulty lies in the wide variation between different factories; one pays "Time and a half", another a few miles away pays "Treble time".

Now a standard money scale must satisfy everyone, which is probably impossible; but there is no reason why it should not be fair to everyone, which usually proves satisfactory in the long run.

If this matter were left to the present parties, with mentalities as they are, we should no doubt have the unions demanding "Treble time" level for everyone, and the employers' federations demanding the lowest practicable level, with equal fervour.

To resolve this situation, we appear to need to know two things at least:

(1) The highest level of earnings that the nation, and the industry concerned, can afford, for the time being.

(2) That a satisfactory level of output will be produced by labour, in return.

The first is a question on which Government advice is clearly necessary; the second is a matter of incentives plus mutual confidence, and will be dealt with later.

Any firm can fix a money scale to suit itself, without reference to the Government or anyone else, and this is better than no scheme at all; but if this were done by every firm we should have a great variety of money scales applying to the same jobs, whereas what we want is one scale for all of them. Averaging out all these scales might be one way of securing the desired result; but there are better lines of approach than this. A pooling of information regarding job assessments and present earnings would form a sound basis, from which it would not be unduly difficult to make further progress. It seems clear that such a scheme as this would be better applied tentatively in easy stages, and perhaps in one section of one industry, until its principles were fully tried and proved and accepted, after which its general application could proceed more swiftly.

Sliding Scale

Let us return to our scale, assuming that we have succeeded in establishing one. Its value lies in its complete flexibility, and in its impermanence. It must rise or fall, or change its slope, according to the needs or fortunes of industry. If the nation prospers, the curve goes up, all the way from left to right; but if the nation suffers, then the curve must drop in proportion. If the lowest wage level ceases to be a living wage, it may mean raising the lower end of the curve; if a higher differential rate is justified for the most highly skilled men, the right hand end of the curve may need raising; and so on. With such a curve as this, there would be no need for "National Awards", or for Arbitration Awards, or perennial claims for another 5s. or 10s. per week, in any one industry.

Once a tentative level had been fixed for our national curve, it would be necessary to adjust it at regular intervals. The controlling committee might comprise representatives of the Government, employers and T.U.C. and they might meet at intervals of, say, three months, to fix the curve (and also the standard working hours) for the next quarter. Early mistakes would soon reveal themselves, and in a short time the whole system would settle down into smooth working order. The essential value of the plan is that it relies on,

and therefore encourages, the utmost co-operation and goodwill between the employers and the unions, and the better this co-operation, the less Government intervention would be needed. There would be no need for any bureaucracy whatever, if complete harmony existed between the interested parties.

In our efforts to find work for everyone and at the same time to reduce the working week, we are liable to overlook the effect of working hours on both "pay-packets" and production costs. A reduced working week would reduce the weekly "pay-packet", unless the rate of pay were increased; but increased rates of pay would by themselves simply increase production costs, and this, together with the reduced output (corresponding to reduced hours) would increase prices disproportionately, produce a national shortage, and in time lower the standard of living. Thus, finding work for all, reducing hours, and raising wages, would only end in financial disaster. One thing is needed to avoid such disaster, and that is to maintain the full output level, in spite of the reduced working hours. Fortunately, there is ample margin in industry for this increase, but it will be forthcoming only if there is a great improvement in the relations of operatives, ratefixers and managements.

So far as the procedure is concerned, however, the same committee which would meet at intervals to fix wages levels could at the same time fix the working week, according to the amount of work and the number of personnel available, at the time. There need be no mass unemployment under such a scheme as this.

Fair Remuneration

We have so far dealt with the rate for the job; we now come to the question of rewarding each individual man or woman in the job, according to skill and energy. The general principle is that the basic rate looks after skill, experience, and so on; and the energy and effort are rewarded by a bonus or premium, made as personal and individual as possible. This brings us to a matter of vital importance. We have been devoting all our attention to seeing that the operative receives a fair and satisfactory wage for his work; but it is equally important that the operative shall do a fair and reasonable day's work in return. The maxim governing all these schemes is "A fair day's work for a fair day's pay"; and both sides of the equation must balance each other. How is this to be achieved? It is easy enough to agree to pay a high hourly or weekly rate for any job, but an employer will soon lose his enthusiasm for doing so if he gets no response from his employee. But what is a fair response? We do not want any slacking; equally we do not want any "sweating". We want an agreed rate of working, between these extremes, a rate which can be predetermined and

agreed in advance by all concerned. And what is so little understood by most people, managements and trade unionists alike, is that this can be done; but it calls for methods of study and measurement which have hitherto been regarded with fear and suspicion, and have consequently been prohibited by many in the past. There is nothing new in this. Most great discoveries have been exploited, feared and rejected, until their benefits have made themselves felt beyond further doubt; and so it seems to be with the scientific measurement of human effort. Admittedly it can be abused, and has been in the past. But put in the right hands and given the right kind of publicity, there is no doubt that scientific measurement of productive effort is the only satisfactory answer to all these questions of wages and work.

The first requirement is the acceptance by organized labour of the principles of scientific work measurement involving, where necessary, the correct use of time and motion study.

The second requirement is the adequate training of time study engineers along consistent lines to a definite standard of skill in their art.

It would, in fact, be very desirable for the Government to award Certificates of Competency to time study engineers, such as are awarded to officers and engineers in the Merchant Navy. Such men would be trained to agreed technical and professional standards, and although paid by private employers, would be entitled to the full confidence and trust of the trade unions and workpeople to set fair and accurate job times, without fear of rate-cutting or any other form of labour exploitation.

It must be clear, one imagines, that if work is not measured there can be no sort of fair play as regards wages and work. The known wide discrepancies in both, as between factories, or even departments within one factory, are due partly to inequalities in the training of ratefixers, and partly to the variable "bargaining power" of shop stewards, but mainly to the lack of any predetermined standard of productivity. That this conception of measured human effort is difficult to understand, one appreciates, but just as simply as an army can be expected to march at three miles an hour, so can a given rate of effort be prescribed for any type of work; and operators can then be rewarded according to how far they exceed the agreed standard.

Incidentally, this predetermined standard of effort can be changed just as easily as the predetermined level of pay or working hours; so that we have an infinitely flexible system of payment.

The whole scheme will, however, be stillborn if labour does not accept it with goodwill. Scientific measurement of effort is quite impossible if operatives refuse to be studied or even timed,

or go slow, or disguise the method, or adopt all the other well-known "tricks of the trade" to secure loose rates. They will need convincing that if they put all their cards on the table they are bound, under this system, to get an absolutely square deal.

One way of securing the confidence of the operatives would be to invite shop stewards to undergo a short intensive course of time study, after which on returning to their normal duties they would be given free access to all time studies relating to their work, and they could therefore be of great assistance both in fixing fresh values and in settling disputes. Such "time study stewards" would be of the greatest possible help to both management and operatives, and would probably make all the difference to the success or failure of the proposed scheme.

As regards incentives one cannot be too dogmatic, but, in general, experience seems to suggest that it is desirable to give every one some kind of payment by result, to provide an incentive to produce the maximum. Piecework would be the answer wherever work is purely repetitive; and where any originality or initiative is required, suitable bonus schemes could be introduced. This principle applies equally to staff, up to foremen or even higher levels. Given a uniform system of work measurement, such bonus schemes are very much simpler to apply.

In conclusion, let us summarize briefly the results to be achieved by the adoption of a system such as this:

(1) A wage level to suit every job in every trade, rising and falling with the fortunes of the trade and the nation; incentives to suit individual effort.

(2) Working hours arranged to provide employment for all, and aiming always at increased leisure and enjoyment.

(3) Increased productivity and reduced costs.

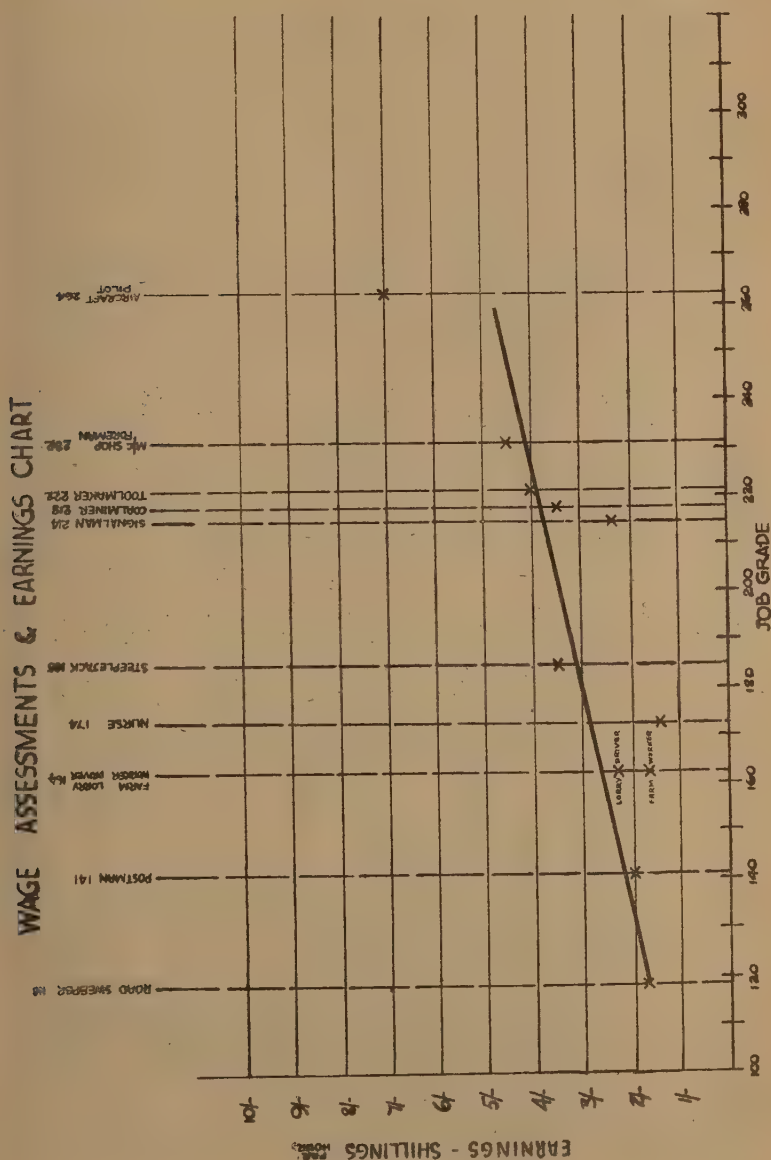
(4) Ratefixing carried out by professional engineers, graded and qualified by certificates of proficiency issued by the Government.

(5) In short, a higher and rising standard of living, under complete control at all times.

The proposed scheme is not a dream; it is already being practised, within obvious limitations, but sufficiently practically to make its possibilities clear beyond doubt. It could be tried out on a slightly bigger scale, with official blessing, in one factory, and then extended to one industry, and so on, until the whole field of industry was covered.

It is quite impossible to cover such a broad subject in such limited space. Every point calls for detailed explanations and discussions; but most of the steps have been tried out already and can be both explained and demonstrated to anyone who is interested. It is confidently believed that if the merits of this plan

were properly understood and appreciated it would be in urgent demand, from management and labour alike. A lead from the Government in this direction would thus be of the greatest possible service to British industry.



• JOB ASSESSMENTS •

• JOB ASSESSMENTS •

N ^o	FACTORS	POINT RANGE			SIGNALMAN	COALMINER	STEELER/JACK	FARMWORKER	AIRCRAFT PILOT	TOOLMAKER	LORRY DRIVER	POSTMAN	MACHINE SHOP ASSISTANT	NURSE	ROAD SWEEPER											
		POINT RANGE																								
		LOW	MED.	HIGH																						
1	SKILL TRAINING & EXPERIENCE	0-10	11-20	21-30	15	20	12	15	25	28	8	0	30	15	0											
2	PREVIOUS EXPERIENCE REQUIRED	0-5	6-10	11-15	12	4	2	8	12	10	7	7	15	5	1											
3	LEARNING PERIOD	0-8	9-16	17-24	15	10	8	6	24	22	8	4	22	10	2											
4	MECHANICAL AND REASONING ABILITY	0-5	6-10	11-15	8	3	3	6	15	11	4	4	12	6	0											
5	COMPLEXITY OF PROCESS	0-5	6-10	11-15	4	3	5	4	12	13	5	0	0	6	1											
6	MANUAL DEXTERITY & MOTOR ACCURACY	0-5	6-10	11-15																						
7	RESPONSIBILITY & MENTAL REQUIREMENTS	0-7	8-14	15-21	21	2	3	1	21	13	8	2	17	2	0											
8	MATERIALS AND/OR EQUIPMENT	0-3	4-6	7-9	9	0	0	3	0	7	0	0	7	5	0											
9	EFFECT ON SUBSEQUENT OPERATIONS	0-2	3-4	5-6	2	0	0	0	0	0	0	6	3	5	0											
10	CONFIDENTIAL INFORMATION, INTEGRITY	0-3	4-6	7-9	6	0	0	3	2	0	0	0	8	3	0											
11	TERM WORK OR SUPERVISING OTHERS	0-2	3-4	5-6	5	2	4	1	6	5	3	4	5	5	1											
12	ALERTNESS TO DETAILS	0-4	5-8	9-12	4	0	2	0	9	0	1	4	9	3	0											
13	ATTENTION TO WRITTEN ORDERS & DRAWINGS																									
14	PHYSICAL REQUIREMENTS	0-3	4-6	7-9	3	2	0	0	0	0	2	2	0	0	0											
15	MONOTONOUS WORK	0-2	3-4	5-6	0	6	5	2	2	0	2	3	0	3	2											
16	ABNORMAL WORKING POSITION	0-4	5-8	9-12	4	12	4	7	0	0	0	2	0	2	5											
17	ABNORMAL EFFORT OR HEAVY WORK	0-4	5-8	9-12	2	12	9	4	8	0	3	3	2	0	3											
18	DISAGREEABLENESS OF CONDITIONS																									
19	HAZARDS	0-10	11-20	21-30	0	26	22	2	28	3	8	0	2	0	3											
20	RISK OF ACCIDENTS	0-4	5-8	9-12	0	10	2	0	0	0	5	0	0	4	0											
21	RISK OF OCCUPATIONAL DISEASE	0-2	3-4	5-6	4	6	4	2	0	0	0	0	0	0	0											
22	INTERNAL INJURY																									
23	TOTAL POINTS + 100	214	218	185	164	264	222	164	141	232	174	118														

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THE FIGURES ARE NOT ADJUSTABLE OR CORRECTABLE

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THE AMERICAN SCENE

WINTER, 1946-7

By ALBERT PEEL, M.A., Litt.D., LL.D.

Is there such a thing as an "American Scene"? In a land so vast, a people so mixed, can what is seen in any one city or State be described as American? I was much more confident of my ability to speak about America after my visit in 1920, when I went no further west than Niagara, than I am today after many war-time visits and after travelling five times from coast to coast.

Even about such a thing as climate there can be no generalizations. In October and November in the East there was beautiful sunshine; in December in New Mexico everybody eyed my umbrella with interest and referred to Chamberlain, for an umbrella is quite superfluous there; in mid-December I reached Los Angeles in fog and rain—on Christmas Day it rained pitilessly all day long; the Californians boast so much of their climate that it was with glee I told them that I had had no need to buy rubbers (goloshes) until I reached the State where the sun is supposed to shine on 365 days in the year.

Everything in America, too, is kaleidoscopic. While what is true in one part of the country is not true about another, it may equally be said that what is true today will in all probability be untrue tomorrow. When I arrived in October President Truman's stock was very low, and Americans tried to inveigle me into expressing depreciatory opinions about their President; when I left at the end of March that stock had risen considerably, for his firm handling of Mr. John L. Lewis and the coal strike had been to the mind of the people, and his resistance to Russian demands was also popular. Unless something unpredictable happens, the President is sure of the Democratic nomination in 1948, and nobody would have said that in October, 1946. And he and his advisers are all the time playing a skilful Party game. In the fall everybody talked of the certainty of a Republican victory in 1948, and the November elections supported that view by placing the Republicans in control of the House of Representatives: if the Democrats were to be saddled with Truman as candidate, any Republican could beat him! But as Truman's stock rose, the Republicans began to see that they would have to fight, and fight hard. They began to realize that to put up any old Republican with an isolationist background just would not

do, that there was a tremendous ground swell of international as opposed to the surface isolationist opinion. By his firmness in regard to Russia, and by associating leading Republicans such as Vandenberg with his policy, the President emphasized the differences in the Republican Party: today there are Republicans who would vote for an old-time isolationist like Bricker, and others who believe with Vandenberg and Stassen that America must play a leading part in world affairs. Last fall when Truman was pitied rather than admired, it was probably true that a nominee like Stassen would carry the Republican flag to victory in 1948, unless the Democrats could persuade Eisenhower to run for them. The successes at the November elections made the dyed-in-the-wool Republicans confident of a certain triumph in 1948, and they sheered off from a progressive like Stassen and began to talk of people like Bricker and Robert Taft. Now they are hopelessly divided, while there is no rival to Truman for the Democratic nomination. There will be many changes of opinion before the election, and the Republican Convention may turn again to Dewey. Stassen is biding his time, and the wheel may have come round in his direction by the time the Convention meets: by his many speeches on non-controversial subjects he is revealing his competence, and his tour in Europe, without the publicity attached to that of Henry Wallace, has done him no harm. An election today would probably see Truman go back to the White House, no matter who his opponent might be: if the Republicans have the sense to nominate Stassen in 1948, they may have a chance: certainly many progressives and many of the people in the churches would no more vote for Dewey than they did in 1944: they believe America should play a leading part in world affairs, and they look for a man about whose views on that subject there can be no doubt—and Stassen seems to be the best of them.

I have started with politics, for politics are never absent from the American scene: no sooner is one Presidential election over than the next one casts its shadow over the picture. And the American people are coming to realize that they must not let their internal politics affect their new international participation. The fact that there are 4,000,000 Jews in New York State, which has 47 votes in the Electoral College, makes President Truman demand one day that 100,000 Jews should be admitted to Palestine, and Governor Dewey the next day demand that 200,000 be admitted. When the two Parties have the courage to declare that they will have no plank in their platforms for merely vote-catching reasons, it will mean that American politics have taken a huge stride forward in the direction of reality and sincerity.

The speaker from Britain last winter found that, especially in the Eastern States, Palestine had replaced India as the stick with which

to beat Britain. Time and time again on previous trips I had declared that progressive politicians in Britain were in favour of self-government for India. Nobody believed me, but in 1946 no American came to apologize for his incredulity: instead they bombarded me with questions about Palestine. I was not surprised, for regular Zionist propaganda from New York—twice a week for many years—had revealed a virulence no other propaganda, not even Hitler's or Mussolini's, had shown. There was never the slightest suggestion that the Arabs had a case, or that Britain's mandate had placed her in an unenviable position. British soldiers in Palestine were charged with brutalities even worse than those of Belsen and Dachau, and abuse was poured on Mr. Bevin and the British Government. Even more disquieting, however, was the failure of Christian supporters of the Zionist Movement to denounce the use of assassination and murder by the extremist Jews. British Christians would be surprised to learn the names of leaders of the American Churches who have let themselves be made the tools of the Zionists, and never uttered any protest against or condemnation of the dastardly acts of the terrorists. This is just another illustration of the fear which is the most marked feature of American life at the present. The political parties fear lest they should lose the votes of the Jewish and other *blocs*, the Christians who have committed themselves to the support of Zionism fear to retrace their steps. Other examples will appear as this article proceeds.

Where the money for the expensive Zionist propaganda comes from we do not know. Is it from anti-British sources, or from anti-peace sources? Certainly nothing has done more to disturb Anglo-American relations, and nothing has done more to harm the Jewish cause: for the first time for centuries there are signs of anti-Semitism in Britain; for that fact and for the fact that the British soldiers in Palestine return without a good word for the Jew, American Zionist activity must take the blame.

But perhaps the most striking feature in the American scene today is the almost hysterical fear of communism. Any man who expresses liberal sentiments or any approval of the "New Deal" is charged with Communism and "un-American activities". If a scientist or technician is appointed to a post—Mr. Lilienthal being, of course, the outstanding example—his fitness counts as nothing in many minds if it be known that he has ever expressed liberal sentiments. Communists are seen behind every tree, and "fellow-travellers" in every drug-store. I happened to be the guest of a fine public-spirited employer of labour during the week-end of the municipal elections in Britain. When I told him that only one Communist had been elected in hundreds of towns he said, "That's fine", but when in reading the number of the representatives of

different Parties elected I came to "Independents, 550", he exclaimed, "Ah, there you are, you see. All disguised Communists"! And he was intensely serious, and not joking.

There are two features of this attitude which give ground for disquiet. The first is the heightening of tension between the United States and Russia. In 1942 one of the Hearst papers in Los Angeles maintained that too much help should not be sent to Russia, for she would have to be fought when Germany had been beaten. Those have not been lacking during the winter who have urged that Russia should be attacked now, before she possesses the atomic bomb, and so her subversive activities be scotched at the beginning. The intransigence of the Russians at the successive Conferences has not helped to improve matters, and amid the hysterical shrieks when *Pravda* or *Izvestia* attacks America, nobody hears Mr. Henry Wallace pointing to the excessive vituperation of Russia in the American Press.

The second is the effect of the general political and economic sensitiveness on the life of the Churches. Many of the Churches have large staffs, and their resources are provided by many men who, nominally members, only occasionally attend Church. From their wives and others they hear of the minister's sermons, and if there be anything that can be construed into an attack on "the American way of life", anything in the way of social or economic liberalism, trouble is almost certain to ensue. In some places "the liberty of the pulpit" is in real danger, perhaps not so much because of active attacks as because the minister is so careful not to offend those who provide the means by which "the plant" is run. In another place I have developed this theme. Some of my American friends think that I exaggerate the danger, but I consider that this is one of the instances where the onlooker sees most of the game: it would be indeed tragical as well as ironic if while advocating freedom of speech everywhere in the world, the Americans should lose it in the place where freedom is most of all essential, in the place where the prophet stands.

Behind all the outcry about Communism stands the spectre of the last depression. The American believer in *laissez-faire* considers that the slightest interference by government in business is disastrous: whereas to other observers it appears that a planned economy is the only way to prevent successive booms and slumps, he wants every individual to have entire freedom. He does not recognize that that way depression is certain, nor does he see that if you control John L. Lewis you must control John D. Rockefeller also, that capital cannot be allowed to remain free if labour is restrained.

During my six months away I visited many churches, colleges, and universities from coast to coast. Here are some of the observations I made:

1. Everywhere, and surprisingly, I found tribute being paid to the influence of the G.I.s in the colleges. Helped by generous government grants, they had packed, and more than packed, all the educational institutions, and had settled down to work and "make the grade". Instead of increasing, the rowdyism and the "Rah! Rah!" business had greatly diminished, and college life had gained a new seriousness. How does this compare, I wonder, with reports from our British universities?

2. There is still no sign that the States' jealousy of the Federal Courts will allow a uniform law of divorce, one of the reforms everybody admits to be desirable. There were 502,000 divorces in the United States last year, and in some cities the number of divorces equalled the number of marriages. "We've a new daddy at our house", said the child at school. "Who is it?" said her friend, to get the reply, "Mr. A——". "Oh, he's O.K.", said the child, "We had him for three years". The casual attitude in regard to marriage has played havoc with home life, and the ease with which divorce in some States is possible prevents a general attack on the problem.

3. About the life and work of the Churches I could say much, especially by way of comparison with the situation in Britain. Perhaps the two most notable features are: (a) the fact that the recession from the Churches is about twenty years behind that in this country. While it is true that only about one-third of the membership of a Congregational Church attends on any given Sunday, yet the congregations are, on the whole, good, and they contain a larger proportion of men than in England (the services generally are once a day only). And here and there are splendid pieces of work—with duplicate services in the morning, and effective young people's societies; (b) the resources of the Churches in personnel and finance are altogether different from those available in Britain. Generally the "good Church" has a director of religious education in addition to its minister, a paid Church secretary, and often paid members of the choir and paid Sunday School teachers. It is this difference in standards which makes exchanges of ministers for summer pastorates so difficult to effect. The cost of transportation is still high, and, while the fees the English Churches offer seem meagre indeed to the American, the Englishman is apt to forget that the remuneration offered him has to cope with higher prices for everything—a dollar for a hair-cut, and even 20 cents for a glass of orange-juice or half a grapefruit.

There will, I suspect, have to be changes in the work of the

ministry as the drift from the churches becomes more pronounced, as I fear it is certain to do. Far too many ministers run their Churches as a business, with an eye to statistics and "so many new members by Easter". The injunction to students at home to keep their mornings free for study has either never been heard by American ministers, or is entirely disregarded. A multitude of good books pours forth, and more than a multitude of magazines, but it is not clear when ministers find time to read them. The vestry or minister's study is an office, the telephone is ever ringing, and the automobile ever ready at the door: there is a constant round of social duties, so that many evenings are commandeered, and one wonders how many men manage to get through the work they do. How far they prepare themselves and grow their own souls I am not in a position to say, but I do know that while I heard many beautiful prayers read from the pulpit, I never heard an extempore one, or one which made me feel, as I do when I listen to Dr. Gossip pray, "That man has come from the presence of God — nay, he has brought God here with him".

* * *

Congregationalists were busy discussing the merger with the Evangelical and Reformed Church. As a visitor, I naturally declined to participate in controversy, and I was sometimes embarrassed to find my writings quoted in propaganda on one side or the other. The discussions have proceeded very much on the lines of our own talks with the Presbyterian Church of England, and negotiations are about at the same stage. As I went about I became aware of the need for clarification: on some points the two parties read the Scheme of Union in ways that are mutually contradictory. And, of course, there is the difficulty of which we are conscious here—in some States there are no Congregationalist, in others no Evangelical and Reformed, Churches.

* * *

It is unnecessary to repeat what I have said many times—how lavish and generous the American people are in their hospitality, and what a warm welcome they give to the British visitor. Of course, millions of them do not realize our food problem: time and again, from San Francisco to New York, people have said to me, "But you're not on rations still in England, are you?" Occasionally they are obtuse, as when the man breakfasting on two eggs in the train replied to my comment on the sight of two eggs at the same time, "Well, eggs have been very high here"! Generally, however, when they know, they are eager to help, and desirous only to find the best way. And it is a matter that we can regard with pride, that no more thoughtful and efficient help has been sent across the Atlantic than by the American Congregationalists.

THE BACKGROUND OF "JANE EYRE"

A CENTENARY NOTE

By FRANK J. GOULD

"JANE EYRE" was published on 18th October, 1847. The power and brilliance of the book were at once recognized. It became the book of the hour, and for a hundred years it has kept its place as one of the masterpieces of English fiction. The author's name was given as "Currer Bell", and as reviewers and critics generally believed this to be a "pen-name" many suggestions were made as to the author's identity. Dickens alone, it seemed, divined a feminine mind and heart behind the story, but apart from that all attempts to identify the author were fruitless. Even the publishers of *Jane Eyre* remained ignorant of the author's real name, and it was the appearance of another remarkable novel, *Wuthering Heights* by Ellis Bell, that caused the publishers of *Jane Eyre* to ask for an explanation which led "Currer Bell" to call on them in person and so resolve the mystery.

Dickens, of course, had been right, and "Currer Bell" turned out to be Miss Charlotte Brontë, the thirty-one-year-old eldest daughter of a Yorkshire parson, the Rev. Patrick Brontë, the Vicar of Haworth, a small town near Keighley in the West Riding.

Mr. Brontë brought his little family to the Haworth Parsonage when Charlotte was four years of age, and the Parsonage remained her home for the rest of her life, including the nine happy months of her marriage. She was known among her father's parishioners as a quiet and rather shy young lady, who, after her absences from home, due to her schooling, her post as nursery governess, and her travels abroad, settled down at the Parsonage to help run the home and assist in the Sunday School. It looked as though she was the last person in the world to have seething in her brain one of the most dramatic and exciting stories that ever was written.

But when Miss Brontë was twenty-six years of age, something happened to her that profoundly affected her nature, and settled the line along which her genius was to travel. This happening was her sojourn in Brussels and the resulting friendship with Monsieur Constantin Heger.

It is almost certain that had Miss Brontë never visited Brussels nor met M. Heger, her genius would still have blossomed in some memorable writing, but it is quite certain she would not have written *Jane Eyre* nor *Shirley* nor *Villette* for, different as the settings of

these three stories are, their theme is one and the same, *viz.*, the deep desire of a young woman for friendship and love, and the frustration of that desire. It is true that in two of the stories, *Jane Eyre* and *Shirley*, the merry marriage bells ring out and peace follows the storm, but by that time the story has really been told, the story of the heart's hunger for human love and the agony of its denial, in Jane's case because it was offered under conditions that made acceptance impossible.

It was this experience of desire and frustration that Miss Brontë was to undergo as the result of her sojourn in Brussels and her relationship with M. Heger. That experience so deeply disturbed her inward peace that it became the *idée fixé* of all her stories. She herself was Jane Eyre from whose thirsty lips the goblet was so rudely snatched. She was Caroline Helstone going down into the "Valley of the Shadow" for her unrequited love of Robert Moore. She was Lucy Snowe resting the whole of her life on the love of Paul Emanuel and losing all when his ship was swallowed in the storm.

Miss Brontë was twenty-six years of age when she went with her sister Emily to the Pensionat Heger in Brussels to perfect herself in French preparatory to opening a school for young ladies in England. Up to that time her experience of the world had been confined to the Parsonage, the country parish and the schoolroom—sometime as pupil and sometime as teacher—but in M. Heger, the head of the Pensionat, she met a man of some mental and moral stature. His scholarly mind attracted her and his character claimed her respect, and at the end of nine months when Miss Brontë and her sister were recalled to England by a death in the family, M. Heger had won a warm place in Miss Brontë's regard. Emily never went back to Brussels, but after a few weeks at home Miss Brontë returned alone. This decision to live again under M. Heger's roof was reached after a struggle with her conscience. She recognized the danger of such a decision, and the threat it held to her peace of mind, but her feelings prevailed over her prudence. Looking back to that decision long afterwards, she wrote to her great friend, Ellen Nussey:

I returned to Brussels after Aunt's death against my conscience, prompted by what then seemed an irresistible impulse. I was punished for my selfish folly by a total withdrawal of *happiness and peace of mind*—more than two years of happiness and peace of mind.

What lay behind that confession was not fully known to the public until fifty-eight years after Charlotte Brontë's death. Up to that time there had been a general impression among Brontë readers that the relationship between Miss Brontë and M. Heger had been warmer than that usually existing between pupil and master, but Charlotte kept her secret so well that not even her nearest and

dearest guessed the truth. Mrs. Gaskell, in collecting the materials for her *Life of Charlotte Brontë*, seems not to have divined the truth. Ellen Nussey seemed ignorant of the facts, and, apart from a few brief references to her Brussels life in her letters to her brother Branwell and her sister Emily, there is nothing whatever to sustain this impression. She complains of loneliness and neglect, her lack of interest in the inmates of the Pensionat—"except for M. Heger, I care for none of 'em"—and here and there she reports with pleasure of seeing M. Heger and receiving a little notice from him. At the end of a year she came home for good, and in announcing her resolve to come home she wrote to Emily:

I am not ill in body, it is only that the mind is a trifle shaken for want of comfort.

But comfort was not to come to her shaken mind by simply putting a few score miles of land and sea between herself and Brussels. Outwardly she was calm and contented, never mentioning M. Heger even to Emily, going quietly about her household duties and helping her half-blind father in his parish duties, yet all the while there was raging in her heart a fierce conflict that well-nigh tore flesh and spirit asunder.

This dramatic revelation came through the publication in the *Times* of 29th July, 1913, of four of the letters written by Miss Brontë to M. Heger during the years 1844 and 1845—the two years after her departure from under his roof. The letters are written in French, and were presented to the British Museum by M. Heger's son.

Although these four letters are only a selection from a greater number written during those two tormented years, they give us a complete picture of her feverish thirst for M. Heger's friendship, her firm resolve to seek it, and the heart-breaking sorrow at its refusal. When she told her friend Ellen Nussey that the issue of her resolve to return to Brussels was a total withdrawal of more than two years of happiness and peace of mind, she gave a very mild description of the fact, for those two or three years were full of anxiety and longing and disappointment. M. Heger did all he could to discourage her by limiting her letters to one in six months, or by forbidding them altogether, but this was more than she could accept. She wrote:

I tell you frankly I have tried meanwhile to forget you. When one has suffered that kind of anxiety for a year or two one is ready to do anything to find peace once more.

To forbid me to write to you, to refuse to answer me would be to tear from me my only joy on earth. When prolonged and gloomy silence seems to threaten me with estrangement of my

Master, when day by day I await a letter and day by day disappointment comes to fling me back into overwhelming sorrow, and the sweet delight of seeing your handwriting and reading your counsel escapes me as a vision that is vain, then fever claims me, I lose appetite, I pine away.

In reply to such appeals he had told her that she harboured black thoughts, that she was hysterical and neurotic. She answered:

Be it so, Monsieur. I do not seek to justify myself, I submit to every sort of reproach; all I know is that I cannot, I will not resign myself to lose wholly the friendship of my Master. I would rather suffer the greatest physical pain than always have my heart lacerated by smarting regrets. If my Master withdraws friendship from me entirely, I shall be without hope.

Here then was the material out of which the love theme of *Jane Eyre* was constructed and so powerfully presented. It moves the reader by its vividness and poignancy because it comes out of a heart tingling with its own passion and frustration, and the story of poor Jane's calamity was being written at the very time when Charlotte was complaining to M. Heger of her own.

Resignation and peace fell at last on Miss Brontë's troubled soul. When or how we do not know, but she came to love and be loved by a good man, who, in their all too brief married life—there were but nine months between the wedding peals and the funeral toll—gave her the joy and contentment that true love brings.

NEW EDITIONS, REPRINTS, ETC.

Professor D. W. Brogan has brought up to date his able survey *U.S.A., An Outline of the Country, Its People and Institutions* (Oxford Press, "The World of To-day" series, 5s.).

Mr. J. W. Robertson Scott's *England's Green and Pleasant Land*, an account of conditions in rural England nearly a quarter of a century ago, has been published by Penguin Books (1s.) in an extended edition: three chapters having been added which describe the changed conditions of to-day. The last two chapters are devoted to the consideration "to what extent the Church has the capacity to take itself in hand, in order that it shall be fit to meet, with a reasonable measure of adequacy, the great opportunities still open to it".

What Churches of Christ Stand For (Berean Press, 1s.), by Principal William Robinson, has been reprinted and provides a readable and comprehensive record of the "origin, growth and message of a nineteenth century religious movement".

Mr. Gerard Hopkins has made a new translation of Rousseau's *Du Contrat Social* for *Social Contract*, a new volume in 'The World's Classics' (Oxford Press, 3s. 6d.), which is graced by a fifty-page introduction from Sir Ernest Barker; Locke's *Second Treatise On Civil Government* and Hume's *Of the Original Contract* are also reprinted in it.

Miss C. V. Wedgwood's *Oliver Cromwell* (Duckworth) is timely. She deprecates the "recent and false over-emphasis on Cromwell as a dictator". But even to-day 4s. 6d. seems too much for a book first published in 1939 at 2s.

CONTEMPORARY PROTESTANT THOUGHT IN FRANCE

By DONALD R. HAGGIS

THIS article has been suggested by the recent appearance here of several books from France dealing with French Protestant thought and is mainly an attempt to make more widely available the information they contain. The writer wishes to state at once that he is not a trained theologian, and that he therefore hopes both to avoid misrepresentation and to escape criticism by letting the writers speak as far as possible for themselves.

The principal volumes referred to are *Protestantisme français* published by Plon, and *Positions protestantes* published by Les Editions du Cerf. To give an exhaustive summary of the subject one would have to cover a very large amount of recent literature now available here, from the latest volumes of Karl Barth's major work to 50-page pamphlets on *The Problems and Recent Experience of French Protestantism*. The two volumes mentioned have the advantage of being collections of essays by several hands and they give an exposition of the views, if not of the whole of French Protestantism at the present time, at least of its more articulate exponents—of its "most significant representatives", according to one introduction. It is interesting to notice that both books are published by Catholic publishing houses. It seems that the Catholics in France are impressed by the *renouveau calviniste* which has taken place in French Protestantism and want to know what the Protestants have to say. The procedure in both cases seems to have been an invitation from the Catholic side to the Protestants to give a statement of their position. In both books a chapter by a Catholic is included.

French Protestantism, as *Protestantisme français* reminds us, is one of the spiritual families of France, and these books give not only the present ideas of that family, but also its geography, some of the history of its past and present fortunes, chapters on its missionary endeavours at home and abroad, on its place in the larger oecumenical family and on its sufferings in the movement of Resistance, as well as what we might call "close-ups" of life in a Protestant parish and of French Protestant piety. Here we must confine our attention to the chapters dealing with ideas and the changes that have taken place in French Protestant theology during the present century.

Let us take precaution at once against the tendency to oversimplification inherent in any summary of this kind. "A plurality

of tendencies within the self-same Protestantism", says *Protestantisme français*, "to-day leads equally sincere minds to widely differing positions". M. Edouard Burnier, a Swiss Protestant, distinguishes in contemporary French Protestant thought three essential tendencies: "Christianisme social", Neo-Calvinism, and Barthianism. There is no doubt that in the two books mentioned the lion's share, as one French review says, goes to the Neo-Calvinists and to the Barthians. But the "Christianisme social" school has not closed down, and liberalism is not extinct.

The Rediscovery of Calvin

In both *Protestantisme français* and *Positions protestantes* there is a recurrent insistence on "the return to the sixteenth century", "the return to Calvin", and "the return to the Bible". "Calvin is at this time, almost as much as in the 16th and 17th centuries, the undisputed master of Protestant thought", says *Protestantisme français*. The artisans of this rehabilitation have built upon foundations laid since the beginning of the century, mainly by Professor Emile Doumergue and by Auguste Lecerf, who, as early as 1895 presented a thesis at the Paris Faculty of Protestant Theology on *Determinism and Responsibility in the system of Calvin*, and whose lectures and unfinished *Introduction to Reformed Dogmatics* had a deep influence in the 1930s. "During the last twenty years there has been a Calvinist movement in French Protestantism and this word "movement" shows that we have to do neither with a theological fashion, nor with a transitory reaction, but with a real return of the Reformed Church to its basic tradition—still more, with God's intention to rebuild His Church on its true foundations". (*P.F.*, pp. 295 and 305). In a chapter called "Return to the 16th century?" *Positions protestantes* says: "A very definite doctrinal and spiritual movement made itself felt at the end of the last war, and is asserting itself now from day to day as the dominant and most vital element in our Church. It consists precisely in linking up with the 16th century, in re-establishing the Church in that line of faith and order which had been marked out for it by the Reformers and by the Fathers of the Church before them in accordance with the teaching of Prophets and Apostles".

What discovery did 20th-century Protestantism make in Calvin? What need did he fulfil? "Barth in our time, like Calvin four centuries before", says *Protestantisme français*, "has laid the axe to the root of the tree of humanism. . . . Calvin at one blow breaks our humanistic pride". Calvin's theology is a theology of "radical pessimism", but its rediscovery was a rediscovery of many things that 19th-century Protestantism had been in danger of losing sight of—of the difference between religion and humanitarianism, of the things religion has to say that humanism cannot say, of a doctrine of the Church and of the distinction between the Church and the

World, of the meaning of commitment and conversion which are not the same as improvement through goodwill¹. It broke the spell of that "psychological mysticism in which one can hardly discover where God begins and where man finishes, so indistinguishable have they become", as a Swiss writer has said of the "scientific" theology that flourished in France at the turn of the century. "Man is not the supreme product of a Nature in evolution which has reached self-consciousness, man is the vessel in which God chooses to manifest himself, in which he stoops to incarnation". (*P.F.*, pp. 308-9)—this is the doctrine of Calvin that the 20th century rediscovered. But the pessimism is radical—how radical is shown by an article on U.N.O. written by a young French-Swiss Protestant pastor obviously deeply marked by this trend of thought and whose "intransigent anti-humanism" and "attitude of passive expectancy" called forth a vigorous reply.

"We must cry aloud, in season and out of season, the bankruptcy of human ability", he says. "Where men imagine that conventions, treaties made between one human group and another are all that is required, the Bible shows us that the state of equilibrium in which we are maintained, or to which from time to time we are restored depends in no wise on the will of men, but on the Will of God. . . . For from one day to the next God may end the contract he has made with men and to which he has voluntarily submitted. . . . Do not let us flatter ourselves that we can obtain alone what is only the result of God's patience."

This pessimism concerning our efforts to order our temporal welfare extends to our efforts to attain eternal salvation. Eugène Ménégoz, one of the most influential Protestant theologians in France at the beginning of the century, wrote: "Religious faith is a product of an action of the Spirit of God immanent within the soul of man . . . a divine creation, an effect of grace. This is the element of truth in the Calvinist doctrine of predestination. . . . Yet man remains a free being. God leaves to man the precious—I would dare to say, divine—faculty of self-determination". But not so Calvin. "Man's will is by itself incapable of grasping its salvation unless it is fortified by grace and unless grace makes it possible for the will to accept (*cf. St. John* 6⁴⁴, 10²⁸)" (*P.F.* p. 310). William Temple said that what surprises British theologians most when they are first introduced to continental controversies is to find that the main issue between Catholics and Protestants is Natural Theology, "for the Reformers pressed the doctrine of the Fall of Man to a point

¹ "This is the great refusal of the Reformation—faced with the vices, the weaknesses, the divisions of the Church man thinks always of overcoming them by better organisation, by law and administration, by moral and pedagogical methods—human processes which, in the long run, only express the hold of man upon the Church, whereas the only way to remedy is through prayer—waiting upon the action of God in his Church". (*P.F.*, pp. 154-5.)

where the human reason is regarded as incapable of apprehending divine truth". And as the human reason is incapable of apprehending divine truth, so the corrupted and unaided human will is incapable of finding salvation. But, the Neo-Calvinists maintain, in his doctrine of the double predestination—to glory of the Elect, to perdition of others—Calvin closely follows the Word of God (*cf. Rom. 9²²*), and "through the notion of predestination is born the unshakable assurance of salvation" (*P.F.* p. 312). The Christian is no longer obliged to ask himself whether his repentance, his good works, or his religious fervour are sufficient. "His certitude is based on superhuman and eternal foundations" for if "Faith is a gift of God and salvation the work of grace . . . God will consummate in him the work of grace he has begun". One can understand that Frenchmen in the 20th century have found this a bracing, if bleak, theology for "un temps troublé", as their Huguenot forbears did before them.

Beyond Calvin, the Bible

But the "return to Calvin" is not an end in itself. "Protestantism acknowledges only one authority, that of the Word of God . . . Neo-Calvinism has never sought to be, like Neo-Thomism, the renewal of certain major themes in the thought of a great theologian, the rehabilitation of a *Summa*, but simply a more strict obedience to Holy Scripture . . . a Biblical theology. Calvin is the man of the Word of God. . . . He wished to know nothing but the message of the Bible" (*P.F.* p. 295). "Our Church", says a writer in *Positions protestantes*, "claims to bear the name of no man, unless it be that of him who was for faith truly God and truly man: Jesus Christ. . . . To return to the 16th century is for our Church to perform again to-day, to-morrow, and for ever the gesture by which Luther and Calvin, beyond all tradition, submitted themselves to the Scriptures, 'the only guide and mistress', thus recovering the true tradition of the Fathers of the Church" (pp. 30-31). "Calvin is bound to the Bible and all those who admit the same sovereignty of Scripture over their thought will find themselves on common ground with him" (*P.F.* p. 308). "The doctrine of Scripture in the Reformed Church is no longer an appendix or a last chapter in a work of dogmatics but the starting point, the foundation on which everything else rests. That is why, in the spiritual and doctrinal renewal of these recent years, the Bible has played a decisive part" (*P.P.* p. 33).

If we ask how we are to know and interpret the truth of Scripture and justify its authority, the answer is not to say that the Bible derives its authority from the Church, not to build up a theory of infallibility based on literal inspiration as the Protestant scholastics of the 17th century and their successors tried to do, not for each man to advance his own interpretation, but to submit to the "interior

witness of the Holy Spirit" through which God makes known his truth. "Will there not be as many theologies as readers of the Bible? That free enquiry (*libre examen*) which is the basis of the Reformed attitude to Scripture, is it not the very principle of individualism and anarchy, each Protestant 'Pope, with his Bible in his hand'? We believe on the contrary that such a principle generates order and humility. The principle of free enquiry means that only the Almighty Word of God speaks, decides, and criticises in the Church, and that by it all human systems, philosophies and theologies are called in question" (*P.P.* p. 35).

The essential point here—and is not this a rediscovery of the 20th century?—is the insistence on the activity of the Holy Spirit. "Scripture receives its authority in our hearts by the interior witness of the Holy Spirit. It is by the action of the Holy Spirit in us that it obtains the certitude it merits. We believe its truths and promises only through the action of the Holy Spirit in us. Nothing that is of God comes to us without a special action on his part. . . . Only God's intention to reveal himself can be the source of our religious knowledge" (*P.F.* p. 314). "This is the miracle that takes place every time the Bible is opened and read — the Holy Spirit makes God's revelation, to which Scripture witnesses, take place anew for the reader or hearer" (*P.P.* p. 34). To read the Word of God aright is not to bend the Scriptural text—often wrenched from its context—to our own interpretation, but to find in it, under the direction of the Holy Spirit, a "categorical imperative"—to borrow the language of Kant—true and applicable to ourselves. "It is on the authority of Scripture, proved true by the interior witness of the Holy Spirit that the whole teaching of the Church 'reformed by the Word of God' is based. . . . It is the Holy Spirit, that is to say God himself, who puts into our minds the certainty that the Word which we hear in the Scriptures is from God . . . Scripture for him who reads with faith carries within itself 'the evidence of its truth' " (*P.F.* pp. 177 and 176).

The Holy Spirit and the Church

It is this total dependance on the Holy Spirit which must sustain the life of a Reformed Church. "The Church has nothing to 'be', except to be at God's disposal. . . . God has spoken to the Church in Holy Scripture. *At this moment, now*, God gives his Spirit to the Church to understand what he has said in Scripture. . . . The Reformation is nothing other than this affirmation of the Gift, *hic et nunc*, of the Holy Spirit to the Church. . . . The permanent reformation of the Church is to be willing to be constantly on the 'qui vive' to receive some new command brought by the Spirit. A new command? . . . Is that to say that the Church is a body which changes, that it evolves? . . . No, in so far as the Church is the Body

of Christ. . . . All that God gives to the Church he gives once and for all . . . all that is necessary for salvation is contained in Scripture and it is back to Scripture that the Spirit sends the Church. . . . But this 'sending back' perforce involves a reformation. . . . Because the Spirit is supreme and the Church made up of sinful men, the Church is always under judgment, and must accept unceasingly to be reformed. . . . *Ecclesia reformata, semper reformanda*" (P.F. pp. 150 ff). "The Church does not possess the truth, she is possessed by it; her assurance and joy are not in herself but only in God before whom she is always called to repentance, and whose free, all-powerful Word is for ever establishing and reforming the Church" (P.P. pp. 42 ff).

This absolute, uncompromising doctrine of the Church is in tune with the temper of a time when "our Church, like every Church in France, reaches only an infinitesimal number of men and women", and when "France is again becoming a pagan land to be evangelized" (P.P. p. 49). There is a double danger: of a divorce between those who are re-thinking the Faith — the *élite*, as the French say — and the rest of the faithful, and a further divorce between a diminishing Church and the World. "The drama of our Church is that at the moment when it finds again in Scripture a definite message to announce to sinful man, it finds itself confronted, no longer by that man, but by immense agglomerations in which persons disappear. . . . Its real poverty is that of its small numbers, its feebleness, its lack of men, but above all . . . its restriction to particular groups—the 'grande bourgeoisie' and the middle-class—destined, perhaps, to disappear. Its real distress is that it doesn't break new ground . . . and risks becoming a relic of the past in a world to which it doesn't belong" (P.P. p. 49). "Yet", says the same writer, "we believe in the mission our Church has received, to be, in the midst of our people, the Church of the Word . . . the Church whose only assurance is the power of the Holy Spirit, the Church that believes in miracles because it waits each day for the Word that God will speak".

There is something here of the same heroic determination through which French Protestantism has survived in the past, of those qualities by which French Protestants have been known and respected and which France still needs—qualities which André Gide recognizes in a comment in his *Journal* on those elements in the French character which contributed to the defeat of 1940—almost a Chestertonian "twitch on the thread" from his own Protestant youth: "That sort of puritan severity, by which the Protestants, those spoil-sports, have so often made themselves unlikable", he says, "those scruples of conscience, that intransigent honesty, that ruthless exactitude—this is what we have lacked most".

THE RECOVERY OF FAITH

By A. G. REEKIE

"I AM of the religion in the making and I am quite willing not to belong to the one that is dying". So wrote Alfred Loisy when the Church of Rome excommunicated him in its severest manner. Since then the growing needs of humanity and the inadequacy of decaying traditions have become more apparent but the religion Loisy confidently thought was in the making has not yet emerged.

Meanwhile, we have been served with many expositions of the crisis that has overtaken human society; a multitude of analysts have described (often brilliantly) the political, economic and moral breakdown. We have been given full descriptions of the disruptive forces that are destroying the balance and stability of the social structure and the mind of man. Many have lamented the loss of creative vitality as is manifest in the art, the poetry and the music of our time. The majority of men and women live and work without strong moral convictions. We have faced the threat of a gigantic tyranny, and it has been fought with the most amazing inventive skill and organizational ability but without a deep sense of moral certainty or lofty hopes.

The war did, in fact, alleviate the tension of modern man's plight. For the time being, at least, here was a job to do, a life with companionship in a common purpose, and, perhaps, a not utterly futile death to die. The war was an escape—a truly terrible kind of escape—from the main problem. It provided a temporary distraction though its origin lay in the spreading sickness of society.

We have suffered a revival of ancient cruelties operated on a vast scale and more frightfully by reason of modern technical means which can make complete control of population and opinion possible. This recrudescence was an indication of the canker at work on men and society. The citadels of reason and tolerance have been crumbling ever since the establishment of the plutocratic basis of social organization and the dominant outlook upon life became sceptical.

Intellectual scepticism has failed to produce the mental and moral stability without which man cannot maintain his rise from the lower levels of being. The noblest faith may be a highly refined superstition, but, without faith in the value of moral achievement, the jungle, which man has subdued, revives its evil power and the forces of unreason, which man has so painfully sublimated, regain their sway.

The trend of modern thought and action is away from the great

stabilizing ideas and decencies. As Aldous Huxley has observed: "Ours is a spiritual climate in which the immemorial decencies find it hard to flourish". Another reporter of the modern scene, J. B. Priestley, notes the aimlessness that characterizes such a large section of the working classes. In his *Daylight on Saturday*, a workman says:

My feeling is that people haven't much to get hold of. They feel a bit empty inside. They don't know where they're going or what it's all about. And nobody and nothing tells them. The wireless doesn't tell them. The films don't tell them. The pint and the gin and what's it doesn't tell them. The papers don't tell them. They just go round in circles. They are always saying: 'so what?' And it frightens me that 'so what?' And in the cultural groups there is a similar barren scepticism. The distinguished critic Desmond MacCarthy says:

The poets and the writers have found it impossible to reconcile intellectual scepticism with a creative emotional attitude towards life and to maintain the detachment of an artist while living in touch with modern life around them. The extravagant subjectivism of much modern art, its avoidance of the simple, and its pursuit of the idiosyncratic, its distrust of big common themes, and its interest in small subtleties are solutions by flight.

These are examples from succinct writers. There are many more diagnosticians who spread their conclusions over many books with dismal effects. However, this literature of analysis now faces increasing competition from publications devoted to cures and panaceas which are frequently the products of sentiment and fantasy.

When we turn to the traditionalists we find a marked inability to appreciate how widespread and deep seated is the decay of faith. Nothing the traditionalists have attempted in the past two decades has influenced the main trends of thought. Frequently, they have associated themselves with short lived movements, which has furthered the impression that the traditionalists have lost their moral leadership and allowed themselves to be drawn into the support of small pressure groups belonging to the less stable elements in the nation. They have not even been able to preserve their own tabernacles from the corrosions of unbelief.

If there is a certain pathos in the efforts of dying institutions to resist senility and obsolescence there is a faint and grim amusement to be derived from those who trust to 'modern science'.

Professor J. D. Bernal closes his *The Social Function of Science*—heralded by many as a very important book—with an eloquent passage in which he makes what he apparently considers to be a serious claim, namely, that 'modern science' has taught modern scientists to co-operate. "In science men have learned consciously

to subordinate themselves to a common purpose''. But science as science does not produce a co-operative spirit any more than does crime or cricket or rabbit catching. Moreover, 'modern science' is not an external force though nowadays most scientists speak of it as if it were. Science, even 'modern science', is a mental instrument, not an external power independent of the scientist; it is the creation of his mind that he may use to serve the needs of mankind. The pursuit of science is not conducive to a better social attitude any more than the study of theology makes saints.

A more serious and relevant attitude to the problem of man's immediate future is indicated in Harold Laski's *Faith, Reason and Civilisation*. This essay in historical analysis is written out of the recognition of the need of a faith that will bring hope to men. Mr. Laski is conscious of the spiritual poverty of our time and he realizes that to revitalize society with a crusading vigour requires faith in the value of social construction and its durability. He looks back upon early Christian history not without admiration. Though he rejects the Christian faith, he does not deny the validity of religious experience. He concedes that prophets like Isaiah and St. Paul 'have the quality of eternal inspiration' and that the early Christians regenerated a world that had fallen into a mortal sickness. Mr. Laski sees that nothing less than an equally powerful faith is required now.

Is there a faith sufficiently intelligible and infectious that something of its driving power can conquer the recrudescence of primitive fears and give a constructive outlet to the mass of frustrated hopes of our generation?

Mr. Laski pins his hopes on some form of Communism as a faith adequate to modern man's needs. He believes that for most people adequate external circumstances are likely to mean adequate internal fulfilment. Adequate external circumstances sounds dismally like 'bread and circuses' and it suggests that Mr. Laski does not fully appreciate the range of human possibilities. While he has a clear view of the physical needs of man, he takes a very limited one of the profound psychological necessities of human life. He overlooks the incalculable and unfathomable in man; the selfhood that is never satisfied with less than its fullest development. He has forgotten the persistence of an element in human nature which, so far, appears to be ineradicable. Man has not only relied on his skill and reason to get himself out of the cave on to the uplands; he has followed the dictates of faith in aspects of a Purpose which eludes scientific analysis.

To Alfred Loisy this faith was the mystery of humanity, and it was an intellectual impossibility for him to describe as an accident or as a mere froth of the emotions this persistent element which was

the motive power of moral progress. This fact was the basis of his religious philosophy. It is not a faith in the human race. It is faith "not in our feeble personalities but in the spirit which informs and uplifts humanity". Faith is the pressure of the spirit on humanity; it is the intimate force that impels humanity towards what is better not only in the order of knowledge but in the whole order of spiritual life. Hence the Christian faith was a faith in a Christ-inspired humanity and the true believer was a personal fraction of the great moral personality which is Christ, creating a universal and ultimately perfectible community.

It is reasonable to argue that this view of the Christian faith matches the substance of the main yearnings of our generation. It offers an explanation and a goal to all who are distressed by the follies of our pre-war way of living; it crystallizes the vague instinctive beliefs of the majority, and represents the essence of the beliefs to which most of the scattered remnants of the Christian Church would subscribe.

The question arises: can those sections of the Christian Church, which are eager to serve the world in its need, so engage the attention of the world and impress upon it the relevance of this faith? Mr. Laski's answer is emphatically in the negative. For him the charge is true that the Christian Church has been mainly concerned to serve the special interests of the few by deliberately misdirecting the thoughts of the masses away from their plight in this world to the compensations awaiting them in another one—a view which lacks the deeper insight of a most distinguished liberal and anti-clerical leader, Benedetto Croce, who recently declared that European civilization is based upon Christian values and that the Church, despite her many mistakes, embodies those values. In any case, the question remains: can the Churches of today successfully assist in the spiritual recuperation of our weary and harassed generation?

A superficial view suggests that the Church is defeated. It is so overburdened and so handicapped that it cannot mass its forces for attack. The ecclesiastical divisions and trifling differences that absorb manpower and shrinking resources, the buildings and accoutrements no longer serviceable, the now foreign language of faith—these would be great handicaps to any organization in the twentieth century. Nor does the Church have the fullest use of those mediums whereby public opinion is powerfully influenced. The number of vital and intelligent expositors of the faith known nationally is very strictly limited.

These factors cause depression. Many resign themselves to a withdrawal from active propagation believing that the world is well lost and all that remains is the preservation of one's own soul from the contamination of the world. An atmosphere of doubt, a heavy

sense of appalling odds has dispirited the Churches, and thus, with certain exceptions, the trumpets of faith sound uncertainly.

With an honest consideration of the facts can it be maintained that the Church still has the opportunity to recover the moral leadership that she once possessed to such a degree that the world was saved from spiritual disintegration?

To answer in the affirmative requires a clear-sighted view of the historic achievements of two or three determined persons. Again and again we may see the immense possibilities for good or evil that arise when two or three are gathered together. A striking modern instance may be taken from the first decade of this century. In a little café in the Soho quarter of London there gathered together two or three foreign gentlemen. There they planned to become rulers of one of the largest and most powerful countries in the world—a country of 160,000,000 people under a regime securely entrenched. From the strictly rational view their undertaking belonged to the web and woof of madness, yet they succeeded. Lenin and his companions achieved power and initiated one of the major experiments of the human race. Yet Lenin never had the support of more than 20,000 determined supporters. Whatever may be the ultimate significance of the Russian Revolution, it cannot be denied that its leaders dreamed magnificently and dared greatly. History is on the side of those who believe.

It is true that the world cannot be saved by slogans or by a series of short addresses, though it is well to note that today the lives and beliefs of millions have been influenced and changed by a few men who know how to choose their words and have the means to send them to the ends of the earth. It is true that the Church has no such commanding moulder of events nor even a daily newspaper with a three million circulation to condition public opinion. Yet a few people—the right people in the right place at the right time—might sway the balance of history for good. The faith, that regenerated a world morally bankrupt and spiritually exhausted, was proclaimed by a few people in the back streets and mean houses of a hole-and-corner province of a mighty Empire.

The masses of today, as a whole, can be reached only through mediums and techniques which are in the hands of large commercial and political interests whose main concern is to present their own case and to further their own immediate purposes. But if there are a few who are alive to the Best life of the universe and are responsive to its pressure, there is reason to believe that opportunity is given to them to manifest the Power they serve in such a manner that whole generations may have a new awareness of the Power that always supports the forward march of mankind.

PASTOR AND PEOPLE

[Articles in this series deal with pastoral problems, which confront ministers in the course of their ordinary work. We invite readers to suggest subjects.]

TEMPERAMENT, CHARACTER AND NEUROSIS

By H. J. S. GUNTRIP, B.A., B.D.

GREAT changes are slowly coming about in psychology. When the scientific study of human nature first emerged from the abstractions of the older academic psychology, it did so under the influence of the biological approach of instinct theories. Freud built up psychoanalysis on the idea of instincts that were in themselves unmodifiable, that clashed with the demands of the outer world, became frustrated in their search for gratification, and underwent either repression or sublimation. McDougall worked out a list of fourteen instincts shared in common by animal and human life.

Gradually a sociological approach is making inroads into this biological psychology, and a "Science of Human Relationships" is forming. Erich Fromm in *The Fear of Freedom* describes human nature as plastic to its environment, and as developing its characteristics by reaction to the kind of world it finds around it. In Britain a Neo-Freudian movement under the influence of Dr. Melanie Klein sees child-character as formed in and through the child's reactions to good or bad parent-objects, and "object-relationship" is taking the place of "instinctual-frustration". Dr. Anna Freud in *The Ego and the Mechanisms of Defence* shows how her father's point of view developed beyond the analysis of the Id or the instinctual unconscious, to the analysis of the Ego or character-structure through which the person seeks to adjust primary needs to the over-riding need for satisfactory human relationships. The tendency is to think of "needs" that give rise to a variety of impulses, rather than of fixed instincts.

In no writer is this change of viewpoint more stimulatingly worked out than in Dr. Karen Horney. Her latest book, *Our Inner Conflicts*, carries her ideas to something like systematic statement, and it is apparent that her threefold classification of the basic conflicting neurotic trends in character invite comparison with the results of a quite different piece of work, the research into temperamental make-up carried out by Dr. W. H. Sheldon of Harvard. The Constitutional Psychology that he is building up unites what is true in the earlier work of C. G. Jung and of Ernst Kretschmer, and is

more satisfactorily systematic. It may in time supplant the older instinct theories which were always a source of disagreement and confusion. A correlation of the results arrived at by Sheldon and Karen Horney may point out the lines of future development.

Temperament

Jung's great contribution to constitutional psychology was his distinction between the extravert and introvert types of mind. This is too well known to need discussion here. Kretschmer in *Physique and Character* (though it is temperament and not character that is intended) starts with a study of physical types, which he classified as three; the fat comfortable "Pyknic" (Greek *puknos*, well-stuffed), the tall muscular "Athletic", and the thin delicate "Asthenic" (Greek, *a-sthenos*, without strength). To the pyknic he assigned a "cycloid" temperament which swings between elation and depression, and has on the whole an emotionally soft and responsive attitude to people, an emotional extravert. To the asthenic he assigned the "schizoid" or split-off temperament, withdrawn, introverted, emotionally inhibited and unable to mix freely and socially. He was unable to give any specific temperament to the athletic, whom he saw as inclining to the schizoid type. The two main difficulties in Kretschmer's scheme are that it has too rigid a conception of "types" even though he does allow for mixed or "dysplastic" types; and that his scheme of temperaments does not properly match his types of physique in a threefold way.

In both these respects Sheldon's theory is much more satisfactory. It is set forth in two books that we must hope will, before long, be made available to this country—*Varieties of Human Physique* and *Varieties of Temperament*. A brief statement of his views is given for the purpose of comparison with those of Karen Horney. Sheldon at once disposes of the bogey of "types" by treating rather of the component factors that go to make up the total whole of either physique or temperament. Like Kretschmer, he finds three main possibilities in physique, but does not think of them as three distinct types, but as three parts of every physique, which will vary in their respective degree of dominance or strength from one person to another. Here and there an individual will appear in whom one of the three has such a marked predominance over the other two that he seems to be a pure type. In fact he only shows in an extreme degree a physique-factor that is present in everyone, while the other two components are present in the apparently typical person, even if in weak form. The majority of people do not fit easily into any type-class, having all three components in moderately and roughly equal strength.

The three components of physique are broadly the same as

Kretschmer recognized, but are more scientifically described. The first is the digestive apparatus of the abdominal *viscera* concerned with nutritional processes and tissue building; in extreme development it produces the fat pyknic, or the French *Type Digestif*. The second is the *somatic* or *body-structure* of bone and muscle, which, when it dominates the physique, gives the hard, muscularly strong, tough, athletic frame, well equipped for action, defensive or offensive; the tall, powerful athletic, or the French *Type Musculaire*. The third is the nervously highly-strung, not very powerful physique, dominated by the functions of *cerebral control*, physically unrelaxed, alert in a withdrawn way, emotionally inhibited; when this component predominates in the body-build the result is the asthenic, or French *Type Respiratoire*. Sheldon does not use Kretschmer's imaginative and not very scientific terminology.

With these three physical components, he correlates three temperamental components which he calls Viscerotonia, Somatotonia and Cerebrotonia, each made up of a group of fairly easily distinguished characteristics. The extreme Viscerotonic in whom the other two components are weak, is a comfortable person, not built for speed or action, affectionate, sociable, a good mixer, a good talker, a good eater and sleeper, whose attitude to people tends to dependency, who talks out his troubles and makes everyone his confidant. If we may still use the term "instinct" in a loose and handy way, he is the incarnation of the herd instinct. The extreme somatotonic is an aggressive person, living a life of active striving, relatively insensitive to other people's feelings, bent on the purposive pursuit of goals rather than comfortable enjoyment; his pleasures are of the strenuous variety, he is better at action than talking, and when in trouble he works off his feelings rather than talks them out. He is too dominating to be an easy social mixer, and he goes among people to lead or use them; he is a sound but restless sleeper, and he eats, not to enjoy his food, but to keep fit. He is the incarnation of the fighting instinct. The Cerebrotonic in extreme lives an interior life, and is outwardly restrained, nervously controlled, unrelaxed, and so not a naturally good sleeper. He withdraws from too close contact with people, puts up barriers of shyness and reserve, and is hard to get to know; when he is worried he neither talks nor acts, but goes away alone to think it out and brood; he seems to incarnate the instinct of flight and is cautious, as the somatotonic is impulsive, and the viscerotonic easy-going. The cerebrotonic retreats from the external pressures of life, hiding behind his defences. The viscerotonic is the emotional extravert, the somatotonic is the active or practical extravert, the cerebrotonic is the thinking introvert. One may sum up the three temperamental components as friendliness, aggressiveness, and reserved self-control.

It is important to remind ourselves that Sheldon thinks of these three factors of temperament as present in everyone, though in differing degrees of strength which can be correlated with their physical make-up as parts of a total constitutional personality-pattern. Only in a minority does one component so dominate physique and temperament that the individual seems to represent a type. He has worked out a series of twenty characteristics for each of the three components, and, on that basis, a method of measuring the strength of each component in a person's temperamental make-up on a seven-point scale, where 1 means extreme weakness and 7 extreme strength. Thus a handy formula can be arrived at to give a fairly accurate idea of any given individual's constitutional personality, after careful investigation and rating. The formula 5-4-2 would mean that the person in question was predominantly a friendly viscerotonic (5 being the highest figure of the three and above the average which is 4), that he has an averagely strong element of assertiveness which is only just a little weaker than his friendliness (4 in somatotonia), but that he has very little tendency to reserved shyness and nervous tenseness (2 in cerebrotonia). In fiction we might say that Pickwick was 7-1-1, Hercules 1-7-1, and Scrooge 1-1-7. Sheldon defines temperament as "roughly the level of personality just above physiological function and below acquired attitudes and beliefs" (i.e., character), and he sees it revealed in "behaviour in its more elemental manifestations".

It must be admitted that a brief statement like this casts a false simplicity over the facts. Physique and temperament do not exactly coincide, and he does not regard physique as the cause of temperament, but sees both as parallel and somewhat variant expressions of a deeper factor such as may be hidden in the mysteries of the genes, or carriers of hereditary characteristics. A man may have a strong somatotonic assertiveness in his temperament without being an obvious athlete. Also there are secondary characteristics to be considered in addition to the three primary components. The above statement gives, not the refinements, but the broad outline of Sheldon's theory.

This constitutional psychology is a challenge to the usual instinct theories. The older view is that an instinct is an internal organic chemical-physiological stimulus that works to secure a release of tension in the body by gratification. That is the Freudian view of the sex instinct, and seems to be covered rather by the term "appetite". In a more modern sense W. Trotter defines an instinct as an "inherited mode of reaction to bodily need or external stimulus", which is also broadly McDougall's view. Karen Horney who discards "instinct theories" as a basis for her psychology, nevertheless admits that sex is, in some sense, an instinct. This

constitutional psychology has to come to terms with theories of instinct so as to include the facts previously accounted for by that term. As stated, the tendency today is, more and more, to speak, not of instinct, the meaning of which is doubtful, but of "needs", primary needs of the total biological-psychological organism which have a tremendous effect on the development of the actual personality and character.

Character

The constitutional temperamental make-up that we bring with us at birth soon begins to be overlaid by acquired emotional attitudes and habits and the beliefs that go with them, and temperament is either naturally developed or distorted in the development of character. With this threefold scheme of Sheldon's in mind, we turn to Dr. Karen Horney's theory of neurosis, which is really a theory of character-structure and development. For her "every neurosis, whatever the symptomatic picture, is a character-neurosis", and "neuroses are generated by disturbances in human relationships". Maladjusted personality is a state of internal conflict of impulses, emotions and the character-traits they create. This is neurosis and it has its causes in disturbed relationships with parents and other significant adults in the early childhood years. This is common ground to modern psychotherapy. As children, when we are weak and quite unable to rely on or to fend for ourselves, we are necessarily dependent on the grown-ups, particularly on mother, for our security in life. For psychology security means, not material or economic, but emotional safety. In adult life we normally depend primarily on ourselves, on the development of our own powers, skill and experience by personal effort, and the strengthening of self-reliance. There is a difference between "depending on" another person, and "being dependent on" him. We all depend on other people for all kinds of things, but, if they fail us or let us down, we do not, if we are mature, panic or break down into an anxiety-state. We set to work to do the thing ourselves or find someone else to do it for us. But if we are dependent on others, when we think they fail us (as we are particularly liable to do when we are dependent), we do panic, and feel hopeless, helpless and despairing. The normal adult is capable of depending on others without being dependent on them, on the basis of a full capacity for self-reliance. Then other people have for us the value of stimulators of our interest, affection and personality-growth. We look to them, not primarily for security, but for fellowship and life.

In childhood the position is different. The child is really dependent, it cannot look after itself, and if it feels unsupported in any way by the adults in charge of it, it becomes a prey to anxiety.

As children we need other people primarily for security. If mother dies, or has to go out to work, or is ill or away in hospital, or if mother is cold, unloving, or hectoring, scolding and critical, or harsh, punishing and repressive, or else too interested in herself to have real interest in her child; then in this or many other ways the child feels insecure, alone in an unfriendly and hostile world, and a prey to fears. The child must feel confidence in parents, before it can grow confidence in itself. Its security lies in undisturbed relationships with the few people who are important to it, and if these are upset it grows up to feel unsafe in all personal relationships in adult life. It never feels at ease with people, unconsciously mistrusts them, and so becomes over-sensitive, nervous, and oscillates between contradictory reactions to people.

Our first impressions of what people are like, and our first expectations of how they will treat us and what they will think of us, are derived from our experiences with our parents. This has one important particular application; our first impressions of marriage and whether it is a good, happy and worthwhile state, are derived from our impressions of our parents' marriage. People who have grown up in an atmosphere of parental bickering or quarrelling frequently feel that marriage is a grave risk that they are disinclined to take. This ruling of our adult reactions to life, by our childhood impressions, is more far-reaching than is recognized. Large numbers of people grow up into the world in the grip of an unrealized assumption that other people are far more their enemies than their friends, and so they are tense, apprehensive, nervous, secretly afraid of people and of life itself, disturbed by both conscious and unconscious fears. That is neurosis, the product of disturbed human relationships in the formative years of childhood, breeding insecurity and anxiety, against which the mind has to defend itself.

This gives us a very different picture of neurosis from the early Freudian one of relentless instincts fighting against social demands which block their path to gratification. We see the neurotic rather as a person dominated by fears of other people, and unable therefore to enter into trustful and loving relationships with them. His whole effort is absorbed in defending himself against a deep-seated sense of insecurity and resultant anxiety and resentment. It is the methods of defence that are so important to understand. In her third book, *Self Analysis*, Karen Horney outlined a number of neurotic trends in character, or compulsive behaviour patterns in personal relationships, all of which she had observed in various patients as their habitual reactions to the insecurity and anxiety aroused by contacts with people. These she has reduced in her last book to three fundamental types of behaviour, all three of which are liable to be set up in the neurotic, or fear-ridden person, as compulsive and at

the same time contradictory, and therefore conflicting, attitudes and reactions to people. She describes them in non-technical language as moving towards people, against people, and away from people. These in fact seem to exhaust the possibilities. We are bound to react in one or other of these three ways, and they are in themselves perfectly normal types of behaviour. One is at once struck by their identity with Sheldon's temperamental components. The viscerotonic component inclines us to move towards people, the somatotonic against them, and the cerebrotonic away from them. In so far as one component is disproportionately strong in us, we shall tend markedly to produce the corresponding reaction in our social relationships. In so far as all three components are present in us, we shall be able to produce at will all three reactions, or whichever one is most appropriate to the situation in which we find ourselves.

In so far as fear does not enter into our behaviour, it will be easy and unforced, it will be appropriate to the attitude of the people we are dealing with, and it will largely reflect our temperamental pattern; this pattern will, however, be controlled by our acquired habits and ideals, the formation of our character. The somatotonic who is undisturbed by fears, for example, will be an assertive but not necessarily an aggressive or hostile person; his assertive drive will be put to the service of the ideals and purposes he has embraced. If he has grown up in predominantly good relationships with his parents, finding them understanding and sympathetic, he will have developed goodwill and a concern for the welfare of other people. He can then put his drive at the service of social aims and work for human welfare. If he has, however, felt disturbed and insecure as a child in his relationship to the people who were important for him, his somatotonic assertiveness will become aggravated by resentments into a hostile aggressiveness. He will move, not against abuses and evils in society that need correction, but against people as such and indiscriminately.

Likewise the friendly viscerotonic, undisturbed by anxieties in his human relationships, will develop his friendliness in normal ways. But once fear has entered in, he will become preoccupied with a search for security, and his natural inclination to move towards people will be exaggerated into a dependent clinging to them for support, however much that is disguised. The cerebrotonic introvert who is not afraid will learn how to establish good relationships with folk, and he will mature inwardly in wisdom and depth of understanding. But if insecurity and anxiety have him in their grip, he will be driven to retreat deeper into himself, and move away from all close and intimate contacts in a defensive detachment, and unfeeling aloofness.

These are the three major neurotic trends that Karen Horney

describes. The neurotic who moves towards people becomes Compliant; or against people, Aggressive; or away from people, Detached. The fear that controls the mind renders the compliance or aggression or detachment compulsive, so that it is produced as an indiscriminate reaction whether it is appropriate or not. Further, the compelling of the personality to behave in these rigid and automatic ways, prevents the development of its true nature and individuality, so leading to the impoverishment of the personality and inner as well as outer frustration.

The real tragedy of neurosis, however, lies in the fact that one does not produce one only of these compulsive reactions. We are all capable in some measure of producing all three. Normally we are free to react in whatever way fits the occasion. We naturally contact people first of all in a spirit of goodwill if we have no fears; we move towards them in friendliness. Only if we find ourselves met with unyielding hostility and an opposition that prevents our carrying out our purposes, do we then react with aggression to overcome the obstructive behaviour of those who stand in our way. There come times to everyone when, however good his personal relationships with people are, he needs to withdraw into privacy to cultivate his inner life, and then he will move away from people for a time. According to our temperamental tendencies we may react more often in one way than another, but are free to behave in all three ways, and usually do so. But when the basic fears, insecurities, anxieties and hostilities of neurosis disturb us, we shall find ourselves driven first one way and then another, in a desperate search for security. We shall find contradictory urges clashing within our personality, rending us apart. It is impossible to be both compliant and aggressive, or both aggressive and detached, or both detached and compliant, yet the fear-ridden mind will swing about between the incompatible compulsions, until perhaps in the end, the temperamental pattern of personality will lead to a final settling down into one predominating type of reaction, while the other two, with all the compulsiveness of the fear that is in them, will be repressed to act as perpetual though unrecognized disturbers of the inner peace. There can be no inner unity, harmony, poise or peace.

The compliant character is driven to sacrifice his own interests, to do all he can to win other people's affection or approval or praise, to give way and fit in to other's ways, to please and serve, to become a stooge for others who soon find out they can exploit him. He cultivates selfish habits in other people in order that he may have their support, and of course fails to get it. The aggressive character sees the world as a battlefield; he does not think, as the compliant person appears to do, that it is possible to win any support from others if you work hard enough to do it. He seeks

safety by trying to overpower his adversaries, and he sees a potential enemy in everyone. He must be strong, superior; and has no use for the tenderer emotions. In the extreme he builds up the typical Nazi mind. The detached character also sees the whole field of human relationships as threatening and dangerous. Unlike the compliant person he feels no hope of winning people into a friendly attitude to himself, but unlike the aggressive person, he does not want to enter into open conflict, so he keeps people at arm's length, refuses all intimate relationships, will not allow himself to become tied or "under obligation" to anyone, is afraid of falling in love and marrying because of the emotional involvement it carries with it. He tries to live in as impersonal a way as possible, and his interests are more in ideas or things than in people.

When all three reactions are at war within us, with compulsive force, then indeed the personality is reduced to despair and nervous breakdown. This state of affairs can only be cured by drawing out into consciousness the basic and hidden fears that rule the mind, by giving the sufferer a true insight into the real meaning of his reactions to life, which he always rationalizes and idealizes and deceives himself about so that he does not recognize them as so many desperate ways of trying to reach some position of security in life. He has to realize that his basic anxiety is the automatic and unconscious persistence of fears that were real in childhood but are now out of date and unreal and irrelevant; then gradually his mind can discard them, and he will begin to live in positive and constructive ways, developing his true potentialities.

One word may be said in conclusion about religion. Neurosis is a life based on fear and resultant hostility. Its full and final cure is to arrive at a life based on trust and love. Neurosis is a life of self-isolation through fear. Its cure is to become capable of entering into a life of fellowship and co-operation through love. The cure of neurosis implies all those fundamental marks of the Christian life that constitute the reality of religious experience for us. "Thou shalt love the Lord thy God and thy neighbour as thyself", "God is love", "Where love is, God is", and "Perfect love casteth out all fear". These are the characteristic marks of the Christian religion. Surely then the message and spirit of Christ is a gospel, good news to a fear-ridden world.

Yet a word of caution is required. It is of little use merely preaching the ideal as an obligation, demanding of fearful minds that they shall rise to its heights. Until fear relaxes its grip on them they cannot rise to it; the more stern the effort to whip them up to it, the deeper the despair into which they are plunged. The Christian way of life ought not to be preached as a categorical imperative, strictly obligatory on us as the will of God. The over-authoritarian

presentation of Christianity must lead to revolt, indifference or despair. It should be set forth as the goal towards which we are working. So far as we are ourselves capable of it, it must be practised by us towards our fear-ridden brethren, so that our love may release them to fuller life. This is, for us, a more exacting way than declaiming to a resistant world what it ought to be and do; for when we confront ourselves with the necessity of practising the life of love and trust that is creative of fellowship, we at once come up against our own fears. We cannot spare ourselves the challenge the neurotic faces when he accepts analytical treatment; we must have the moral courage to take the full risk of knowing ourselves.

Do Freud and Karen Horney represent incompatible views? Are the biological and sociological points of view, the "instinct theory" and the "human relations theory" mutually exclusive? Probably not; a synthesis is needed. Professor H. V. Dicks commented on the above: "But Freud still correctly saw the inner results of such disturbed human relations". After all our social personality has a biological inheritance of physical appetites, and our early psychic life cannot be uninfluenced by the development through oral, anal and genital stages in the complex growth of the infancy period, when sexual and aggressive drives do get so entangled together. Freud was so often right in his detailed analysis of particular problems, wrong in his total presentation of human nature. He showed what happens to the parts of the psychic mechanism when the external relationships of our total self are disturbed. Karen Horney deals with human beings in the wholeness of their selfhood, and shows the overall reactions of the disturbed personality to itself and to its human environment.

CORRESPONDENCE

SCRIPTURE AND THEOLOGY

SIR,—The Editor kindly allows me to comment briefly on those parts of Professor Cunliffe-Jones's article in the April issue, which criticized my earlier discussion of his book on *The Authority of the Biblical Revelation*. I may say I welcome his criticism as helping to clarify further the grave issues on which we differ.

His criticism of me, however, ignores two vital considerations, which I have always insisted on in all I have ever written or said about the Inner Light:

- (a) That it is not self-produced by man, as is so often assumed, but is the correlate of the objective truth of God Himself, making His appeal to the human intelligence and conscience. This is my answer to all that he has to say about the real authority of the Gospel, which he seems to think I ignore.
- (b) Man's interpretation of the Inner Light is always subject to certain limiting and perverting factors, which may lead to his conclusions being in part—perhaps in grave part—erroneous.

If therefore, a thinker like Sir S. Radhakrishnan, trusting the Inner Light, lands up on the non-christian side of the fence, it is useless to tell him dictatorially that, whatever the Inner Light may say, Christ is Sovereign. The sovereignty of Christ and the truth of His Gospel have to be left to make their own impression: and those to whom they fail to appeal must, for the time being, be allowed to suffer from their own limitations, until a larger study of the data leads them further. The reason why, as Professor Cunliffe-Jones says, "*as Christians*, we have no right to dissent" from the authority of Jesus and His Gospel, is because "*as Christians*" means that the Inner Light has convinced us that Jesus and His Gospel are of God.

I discussed the late Dr. P. T. Forsyth's work on authority in detail in *Catholicism and Christianity*: and this is no place in which to repeat the various points. But I would submit that a thinker who proposes to clear up the problem for us in a book to which he purposely gives the jingling and illogical title, *The Principle of Authority in relation to Certainty, Sanctity and Society*, who fills his every page with a series of similarly jingling and mostly meretricious, if not false, antitheses, and who is in the habit of denouncing what he calls "the lust for lucidity"—is hardly likely to prove a satisfactory guide to the truth.

In defence of myself at this point, may I recall a paragraph from Rev. W. L. Lee's article in the January number of this *Quarterly*—p. 32? It tells how he heard Forsyth address a large audience at Boston on "the seat of authority in evangelical religion".

The vast audience was enthralled. I remember some of his phrases—'the heaven-scaling, hell-harrowing cross', and the awe that fell upon the assembly with his ascription of praise and glory to God in his closing sentences. There was silence, then thunder of applause. . . . As the meeting broke up a delegate from Australia, a professor of theology, said to me, 'Wasn't it wonderful?' 'Yes', I replied, adding, 'Tell me, what is the seat of authority in evangelical religion?' I do not remember his answer—I think there was nothing to remember.

Yours faithfully,

C. J. CADOUX.

BOOKS OF THE QUARTER

(*The place of publication is London unless stated otherwise*)

Revelation and Reason. By EMIL BRUNNER. S.C.M. Press. 25s.

Reformation Old and New. Edited by F. W. CAMFIELD, M.A., D.D.
Lutterworth Press. 18s.

The German original of *Revelation and Reason* was published in 1941, and through war conditions we were unable to obtain a copy. We are the more grateful for this translation into English which has been made by Miss Olive Wyon with her accustomed care and skill. As Brunner says, there are many books on "Reason and Revelation" but none with the title *Revelation and Reason*. "The reversal of this order, suggested by the title of this book, is the necessary consequence of a theological outlook which understands even the man who has not been gripped by the Christian message—and his reason—from the standpoint of the Word of God. We do not begin our inquiry with reason and then work up to revelation, but, as a believing Church, we begin our inquiry with revelation and then work outwards to reason." The book aims at helping "to free the genuine Biblical understanding of revelation from additions and accretions hallowed by ancient tradition" and thus "to remove the misunderstandings which—for so many of our contemporaries—block the way to the Christian faith, by giving an answer to their questions". That is a necessary task. We welcome the modern reaction from the type of Christianity which ignored the Old Testament, over-emphasized the differences within the New, and tended to reduce the Christian Gospel to the supreme expression of the spiritual aspirations of our race. But one extreme leads to another and there is the danger that this reaction should lead to the revival of that view of plenary inspiration which makes an unbridgable gulf between Christianity and modern knowledge and puts the Bible before Christ. And although Barth is not a Fundamentalist, his use of the term "Word of God" has been utilized by some who wish to jettison not only the extravagances of Biblical criticism but its reverent and necessary conclusions. This book by Brunner, an early associate of Barth, and one who cannot be accused of "modernism", should help to check this peril. As Brunner says, "This alteration in the understanding of faith, which turned the relation of trust in, and obedience to, the Lord of the Church into the authoritarian doctrinal belief in the Bible, is the ultimate reason for the perversion and weakness in Christianity and the Church, from the second century down to the present day".

In Part I, "The Nature of Revelation", Brunner deals first with The Concept of Revelation. Under this head he describes The Biblical Understanding of Revelation; Its Reception in Faith; The God of Revelation; and Man and Revelation. He then proceeds to expound The Fact of Revelation: Revelation in Creation (returning here to his controversy with Barth); Revelation as Promise in the Old Covenant; and as Fulfilment in Jesus Christ. Next he discusses The Witness of Holy Scripture to Revelation, contrasting the true view of the Word of God with the three typical deviations from the right path—non-historical emphasis on the Bible (or Fundamentalism), the unspiritual traditionalism of the Roman Church and the "mystical spirituality" of those who ignore "the mediacy of the historical revelation". There follow chapters on The Witness of the Church and The Witness of the Spirit.

Part II deals with "The Truth of the Revelation" and so with Doubt; with The Claim to Revelation of the World-religions; and with The Naturalistic Theory of Religion. We are glad to notice that in writing on Biblical Faith and Criticism, Brunner now admits that the critics of his earlier book, *The Mediator*, were right in their complaint that he had unduly minimized the importance of the Synoptic picture of the life of Jesus. Very many of the problems on the relation of the Revelation to Philosophy and Science receive full discussion. He opposes the "sacred" isolation of theology and argues for the necessity of a Christian Philosophy.

The general position of this book is that which some of us gained from our teachers in our College days and have long sought ourselves to expound. Brunner's treatment is marked by wide learning, sympathetic understanding of modern needs and difficulties, by apt handling of errors springing not only from radicalism but from obscurantism and by a resolute exposition of the early Reformation doctrine that Christ is "the King and Lord of Scripture". Long as is this book we found that it held throughout our attention. It deals with its great subject not only with abundant learning but with sanity and insight and we hope it will be very widely read and studied.

Reformation Old and New is "intended as a tribute of gratitude and regard to Professor Karl Barth, and as a greeting to him on the attainment of his sixtieth birthday". Half its two hundred pages is devoted to Dr. Camfield's Essay on The Development and Present Stage of the Theology of Karl Barth. This is a very useful piece of work. Barth's *Kirchliche Dogmatik* already extends to five immense books. The last of these, the first half of his treatise on The Doctrine of Creation, published in 1945, is not discussed by any of the writers. The first four parts amount to more than three thousand immense pages, many of them in minute print, for Barth grows more and more verbose. I have already described at length the first three parts in the Foreign Impressions which used to be a feature of the *Congregational Quarterly*. The fourth part (Vol. II. ii of the *Dogmatik*) contains two "chapters", one of five hundred pages on God's Election and another, slightly shorter, on God's Command. That Barth has not lost his ability to write briefly is shown in his admirable *Dogmatics in Outline* published only this year and therefore not referred to in this book. But in his *Kirchliche Dogmatik* he has no mercy on his readers. I cannot but feel that he need not have written at such length, had he been willing to spend longer on his writing. It seems improbable that all this immense work will be translated into English and, even if it is, few but professional theologians are likely to give time to reading it. Dr. Camfield's lucid *précis* is therefore all the more welcome. We are glad to notice that Dr. Camfield refers occasionally in his essay to Dr. Forsyth, for much that Barthians acclaim as Barth's is to be found in Forsyth, but expressed with much greater brevity and power. An English theologian before writing even a book of modest dimensions feels it necessary to read the best that has been written on his subject, not only in his own but in other languages. Barth does not recognize that necessity. Thus in his immense history of *Protestant Theology in the Nineteenth Century*, published only this year, and therefore not discussed in this volume, the work of British and American theologians is completely ignored.

Part II contains seven short essays. Three of these are by Congregationalists: Dr. Lovell Cocks writes, as we should expect, on The Faith that Saves; the Rev. D. T. Jenkins on The Church Catholic and Reformed; whilst the Rev. W. A. Whitehouse contributes a very valuable discussion of The State and Divine Law. The other essays are by Dr. John McConnachie, to whom English students of Barth already owe so much, on Reformation Issues

To-Day; by the Rev. T. F. Torrance on The Word of God and the Nature of Man; by the Rev. G. Hendry on the Rediscovery of the Bible; and by Dr. Hodges on The Crisis in Philosophy.

This book provides an admirable introduction to the theology of Barth in its present stage of development and a very useful discussion of some of the problems he has brought into new prominence. It will be indispensable to those who do not read German and desire to study the present phase of Barth's theology.

SYDNEY CAVE.

Miracles: a Preliminary Study. By C. S. LEWIS. Bles. 10s. 6d.

The Sin of Our Age. By D. R. DAVIES. Bles. 6s.

The Difficulty of Faith. By DOUGLAS STEWART. S.C.M. Press. 3s. 6d.

Attack is the best defence. This military maxim is increasingly exemplified in the field of Christian Apologetics. The "Enemy" of our time is anthropocentric Humanism, whether described as Naturalism in science, Secularism in sociology, Mechanistic Materialism in biology or Behaviourism in psychology. Christian apologists make a virtue of knowing their enemy. Dr. C. S. Lewis rightly attacks the philosophical assumptions (often dormant but still determinative) of contemporary science, for if Naturalism is shown to be inadequate or self-contradictory in physical science, then it follows that it should be ruled out of court in the social sciences (sociology, social anthropology and psychology). In considering Naturalism he points out the inherent contradiction that regards thought as an epiphenomenon in the natural processes, and yet claims serious consideration for the theory of Naturalism. Dr. Lewis rightly claims that the naturalists cannot both discredit rationality and use it.

He continues the argument by claiming that determinism (a corollary of naturalism) is also self-contradictory, in that the determinist exhorts his fellows to improve social conditions (Marx is a pertinent example), which as mere puppets of heredity and environment they cannot do. Perhaps more use might have been made of the theory of relativity as an indication that advanced scientists themselves question the validity of the theory of the "closed universe".

The major claim of this able volume is the probability and congruity of miracles. With the breaching of the walls of the self-contained, self-explained universe, Dr. Lewis is free to assert the Providence of God and the inherent probability that He should inaugurate new series of events congruous with the importance of man's redemption. This leads him to consider the "Grand Miracle", besides which the others fall into subordinate positions. In this chapter the metaphysician gives way to the theologian, dialectic to devotion. It is here, too, that our author demonstrates the cosmic significance of the Incarnation as "a new key-principle" in the universe, the power of the Higher, just in so far as it is truly Higher to come down, the power of the Greater to include the less. The pattern of Descent and Re-ascent in God is shown to be the pattern of all life, vegetable, animal and human. If it is objected that the Incarnation, Cross and Resurrection are easily paralleled in nature-religions, the author replies that this is only to be expected as they are dim anticipations of the work of the Creator and Redeemer.

Enough has been stated to indicate that this volume is a remarkable metaphysical and theological revaluation of naturalism and a defence of the probability of miracles. In this preliminary study Dr. Lewis is not concerned with the historicity of miracles; he contends that many historians beg the question by accepting contradictory naturalistic assumptions, and the necessary preparatory study before historicity is a discussion of

probability. The book which abounds in trenchant epigrams and felicitous analogies, must be judged one of the author's major works.

Mr. Davies' slighter volume breaks a lance for orthodoxy in the sociological field. It is a critique of western civilization, the disintegration of which, he pleads, is due to modern Titanism. The megalomania of man is repeated in the Utopian alternatives offered by such discerning sociologists as Lewis Mumford. The ground of this just Jeremiad will be familiar to the readers of the author's other books, but readers will not regret a further attempt to pierce the complacency of the humanistic planners. The polemic is vigorous, though marred by occasional *naïveté*, but the last chapter, "The Recovery of Christian Belief", is the weakest.

The Difficulty of Faith is a modest and, perhaps, more sympathetic attempt to face the difficulties of a Christian in the contemporary world. It faces difficulties both intellectual and moral and warns against "smudging" the line that divides Christianity from Humanism. A wide field is covered in a small space and this volume will be useful particularly to undergraduates.

Religious Cross-Roads. By RADOSLAV A. TSANOFF. Allen and Unwin. 15s.

This most interesting study in Comparative Religion is the product of a life-time's thinking and lecturing by an American professor of philosophy. The author ranges far in space and time, but he presents and assesses each religious system with scrupulous fairness. The most important chapters are II, consisting of a series of definitions of religion; V, on Religion and Morality; IX, a re-examination of the traditional arguments for the existence of God; XII, a study of the various types of conversions; XV, the most outstanding recent consideration of the Idea of Immortality that the reviewer has met; and XVI, the Problem of Evil. As might be expected of a philosopher, Prof. Tsanoff is most successful in evaluating the contributions of the different religions to such problems as the existence of God, the nature and existence of evil, and the future life. He is less successful in expounding Christian doctrine. The philosopher in his search for unity in the manifold of religious experience tends to blur the distinctive affirmations of the Christian faith, e.g. the Incarnation and the Resurrection. This may explain the disappointment of his concluding chapter (XVIII) on "Modern Thought and the Christian Position". He asks, What is the religious essential in the Christian view of God? He answers "the life-possessing conviction expressed in the words 'Our Father'—'God is love'" (p. 362). Such a definition ignores the historical character of the Christian revelation and its finality. The Incarnation is still, it seems, a stumbling-block to the wise. Such a criticism does not, however, lessen our indebtedness to Dr. Tsanoff for exhibiting his richly-stored mind, his felicitous quotations from many religious classics, and his clarity and charity as an expositor. This is, moreover, a most readable treatment of important but abstract matters for which the general reader will be grateful.

HORTON DAVIES.

Aesthetic Experience in Religion. By GEDDES MACGREGOR, D.Phil., B.D., LL.B. Macmillan. 15s.

"Something old and something new" is here very interestingly presented to the reader. The "new" comes from modern aesthetics, as exemplified in Croce and Lipps. The "old" derives from Roman Catholicism, as illustrated in the theology of St. Thomas Aquinas and the mysticism of St. John of the Cross. The originality of the book consists in the successful combination of those apparently very disparate elements.

(1) Croce is regarded as the first philosopher to propound a really satisfactory doctrine in aesthetics. His teaching on this point is, however, an integral part of his complete philosophy, and can only be understood in the context of the whole. *Aesthesis* is the basis of all theoretical knowledge: it contains both a passive element, the raw material of sensation, and an active element, the form given to this; and never one without the other. Croce speaks of these elements as impression and expression respectively. In *aesthesis* thus described there is no reference to reality: there is no difference between imagination and perception. That difference enters with the next stage of theoretical knowledge, which is that of the logical concept: *aesthesis* and the concept make up the sum of theoretical knowledge, but it is to be observed that the concept can only stand on an aesthetic basis.

Beyond theory there is the sphere of appetite, *i.e.* of desire and will: appetite, however, implies theoretical knowledge as its ground. When it is directed to an individual object, we have the realm of economics; when to a rational or universal end, the realm of ethics. These four aspects, aesthetic, logical, economic, ethical, together cover the whole of mind: Croce has no place for metaphysics; as to what transcends mind he is agnostic.

Aesthetics, then, is the foundation of Croce's entire philosophy. The only other aesthetic theory that Dr. MacGregor considers worthy of being named along with that of the Italian philosopher comes from Germany: it is that of Lipps, who teaches a doctrine of *Einfühlung*, or empathy.

Empathy means that in aesthetic experience we feel ourselves into the creativity of the artist, and so enjoy his work. This doctrine is held to contain a fundamental truth; but it belongs to quite a different order from that of Croce's aesthetics: such experience is not what Croce would call theoretical, but is practical or volitional.

(2) Dr. MacGregor refuses to accept Croce's agnosticism. There must be a transcendent ground for the passivity of our sensations and for the objective world reared upon them: otherwise we are shut up to solipsism. The most satisfactory account of this transcendent element is that of Aquinas, which includes in it both things independent of the mind and God as their cause. But Thomism allows of *aesthesis* only in regard of the external world, which is the ground of sense-experience. With reference to God we have knowledge, partly by reasoning from the things of the world, but partly also by revelation. But all knowledge of God in this life, whether rational or revelational, is analogical in character: the immediate vision of God is reserved to the life to come.

Just here, however, Dr. MacGregor finds that Catholic mysticism comes in to supplement St. Thomas. It is true that theoretical reason cannot attain to the vision of God. But St. John of the Cross teaches that in mystical union with God the human will, remaining entirely passive, is activated by the Divine love. If this is so, at least a practical intuition of God becomes possible even in the present life.

(3) To show this possibility is the purpose of Dr. MacGregor's combination of ancient and modern doctrines. Lipps enables us to understand the mystical union described by St. John of the Cross as empathy of the Divine Being on the practical side; while Croce can be employed to show how such empathy amounts to an immediate intuition of God in this life, not theoretical certainly, but practical: this is a legitimate extension of Croce's aesthetics, when we have rid ourselves of his agnosticism by the help of the Thomist theology. The passivity of the will before God and its activation by the Divine love correspond at a higher level to the passivity of sensation and the activity of expression, as these are found in common *aesthesis*: the result

is the establishment in the region of practice of an *aesthesis* of God as immediate as that which we have in ordinary knowledge at the lower level.

Such is the combination of old and new at which we arrive. There is no doubt that Dr. MacGregor has succeeded in providing a rational justification of the place of experience in religion—at a time when there is a tendency to decry both experience and reason in favour of mere authority, such work is all the more valuable. Nor need the use of his book be limited to those whose theological background is "Catholic": it extends to all who form their theology on the ground of revelation, reason and experience, in any combination with one another. The book is one that deserves close study. There is a very great deal more in it than can possibly be represented in an abstract, or commended in a review.

The Gift of the Ministry. By DANIEL JENKINS, M.A., B.D. Faber and Faber. 6s.

The outstanding excellence of this book must be recognized even by those who altogether disagree with its theology. It is alive: in fact it pulsates with life. Mr. Jenkins has thought deeply and writes with insight about the present-day problems of the Christian ministry. He shows how the minister must have a fighting faith: he should not be excluded from the difficulties and doubts of his time, but should be one who, knowing and feeling them, yet triumphs over them. Mr. Jenkins makes play with Kierkegaard's saying that faith is "spontaneity after reflection", explaining that reflection means, not mere logical analysis, but serious and responsible thought, in fact in Kierkegaard's own phrase, "existential thinking". This implies that the ordinand should have a university, not a seminary, education: so that he may be brought into living touch with the thought and movements of his day.

Mr. Jenkins further recognizes the difficulty of communication that exists between a man thus qualified and those less reflective. He notes also how different is the position of the minister in society to-day from what it was a generation or two ago. The minister no longer has the assured social position that he once had; and yet, "soaked in the Bible", he must speak with the authority of the Word of God.

Just here, however, we come to the controversial aspect of the book. If by the Word of God Mr. Jenkins merely meant the essential message of the Bible, those whose theology differs from his could agree with him in the way he puts the matter. But by the Word of God he means the Barthian theology, a romanticized Calvinism, Calvinism itself being a systematized Paulinism. No proof has ever been given by Barth that the Word of God and his theology are equivalent, but his whole position rests upon the sheer assumption that it is so: the Word of God is what he defines it to be and nothing else.

Mr. Jenkins says that the critics of Barth either represent his theology as a useful emphasis on one aspect of Christian truth, or as wrong altogether. The reviewer would substitute for this "Either-or" the "Both-and", so detested by the Barthians. Barthianism does rightly emphasize the demand made by the Christian gospel for a decision for God in the actual situation of the moment. But this emphasis can stand with an altogether different interpretation of Christianity, *viz.* that its essence is the revelation of God's love in the human sacrificial love of the historical Jesus Christ, a love which in its very nature at once judges and pardons, and so is the saving power of God. This "essence of Christianity" can be plainly seen as the very heart of the Apostle Paul (*Rom.* 5⁸, 8³⁹; *II Cor.* 5¹⁹; *Gal.* 2²⁰). What he did on so grand a scale in his own day was, following on the work of others, to surround it with a theological framework composed in terms of the cosmology, the

jurisprudence and the religious philosophy of antiquity, so making possible the victory of Christianity in the Hellenized Roman Empire. When Calvin wrote, this same framework of ancient thought still stood for him: hence he, again following upon what others had done before him, could systematize Paulinism and apply it to the problems of his own time in a way that long served the church magnificently. But the conditions of the sixteenth century no longer exist. The Liberal Evangelical of to-day is not "confused" (as Mr. Jenkins suggests), when he tries to present the essence of Christianity in a framework of thought truly modern. Archbishop Frederick Temple is reported to have said that the way to imitate the early Church was to do, not *what* she did, but *as* she did. It may be said similarly, that the best way to imitate both Paul and Calvin is not to repeat what they said long ago, but to attempt to do now what they did then.

It is claimed indeed by Mr. Jenkins that Barthianism is more modern than Liberalism, because it more truly recognizes the chaotic nature of the present. Even so, all the help it offers is to institute an unfavourable comparison with the solidity of Calvinism, which it does with exactly the same kind of romantic nostalgia with which Newman turned back from his day to the ancient Catholic Church, saying "Look on this picture and on that". One can understand how Newman struck an answering chord then in the Church of England, and how Barth does so now in the Reformed Church. More than that, myself a life-long Congregationalist, with Puritanism in my blood, I realize the power of the nostalgic appeal Mr. Jenkins makes to our own great Calvinist, John Owen. But my spontaneous conviction "after reflection" is that neither Newman's nor Barth's attack on Liberalism will finally overcome it: neither of them faces the questions of the modern world in a rational way, but only on the basis of a great assumption, certainly in each case a different one: the very difference itself at once raises the question whether either assumption is right.

As to the argument that the abandonment of Calvinism (or alternatively of Catholicism) in favour of Liberalism is condemned by its fruits, *viz.* the two World Wars and the confusion ensuing upon them, this *post hoc ergo propter hoc* is no better than the pagan reasoning that the fall of Rome was due to the abandonment of paganism for Christianity, an opinion which Augustine trounced so thoroughly in his *City of God*.

In conclusion, it is to be recognized that the Barthianism of Mr. Jenkins is qualified by a sturdy Congregationalism which makes him more tolerant and more appreciative of the views of others than are the intransigent Barthians of the Continent. Hence he is more likely to do good, not only to those of his own school, but also to the rest of us. ROBERT S. FRANKS.

Moses. By MARTIN BUBER. Translated by I. M. LASK. Oxford: East and West Library. 12s. 6d.

This book has been written in answer to a challenge issued in 1906 by Eduard Meyer when he declared that Moses was not a historical personality. In common with most scholars of to-day Professor Buber believes Moses to have been a historical figure of supreme importance for the religion of Israel, and to the work of reconstructing his life and character he brings both erudition and originality.

In the first chapter Professor Buber outlines a new critical method of dealing with the Pentateuch, which is analogous to that applied by the Form-critics to the Gospels. He rejects as inadequate the theory which has prevailed since the time of Wellhausen, that the Biblical narrative can be analyzed into source documents, which reflect the spirit and circumstances of the times in which they were written rather than of the events they claim

to describe. The narrative is saga, which, like history, starts from an event. But while history preserves a memory of the event itself, saga preserves a memory of that which aroused the emotions of those who experienced the event. It is the task of critical scholarship to strip off from the saga the later accretions which gather round the original enthusiastic report, and then to penetrate to the underlying historical nucleus.

The author does not claim that this method can yield a chronological sequence. But as he applies it in the succeeding chapters, there emerges for us a most convincing picture of the man Moses:—the man who acts under a divine compulsion beyond the limit of his own human powers, and under that same compulsion becomes the mouth of God to Israel; the man who could take ancient religious institutions and give to them a new and lasting historical significance; the man who saw the hand of the Living God at work in human affairs and bequeathed to Israel a theological interpretation of history; the man from whom Israel received both their religious unity and the beginnings of their national law. But although we have been told the method, and although the resulting picture of Moses may be satisfying, it is not always easy to follow the steps by which the Biblical saga has been reduced to its historical nucleus. Sometimes it is hard to avoid the conclusion that the author, in spite of his repeated disclaimers, has abandoned even his own critical method, and is treating the narrative on its face value.

This is a book brilliantly written so that it may be read through at a sitting like a novel with abiding profit. It is also a book of solid scholarship, well documented, to which one can return again and again. Above all, it is a book of real faith, which leads us to the study of the Old Testament not as the arid material for the antiquary, but as the living word of the Living God.

G. B. CAIRD.

Light from the Ancient Past. By JACK FINEGAN. Oxford University Press. 25s.

In this important book the writer surveys the archaeological background of the Hebrew-Christian religion, covering the immense period from 5,000 B.C. to A.D. 500. One might expect that even a volume of over 450 pages would be too slight for such a task. This, however, is not the case with the present work, in which the author skilfully presents in a very readable and fascinating way an enormous amount of material from the most varied fields. Starting with Mesopotamian beginnings, he passes on to the history of Egypt, ancient and Hebrew Palestine, and the empires of Assyria, Chaldaea, and Persia; and then deals with the Holy Land in the time of Jesus, and the sites connected with Paul's travels. There follows a useful collection of material concerning manuscripts and their production; and the last two sections of the book treat of the catacombs and sarcophagi, and famous ancient churches of Rome and elsewhere. There are copious notes, and the full references to authorities make possible for the interested reader further study of any of the numerous topics discussed. W. F. Albright's dating is followed in the relevant sections, and in other respects the book is thoroughly up-to-date. There are 204 excellent illustrations, as well as six maps and four plans. The book will be found of great value, not only by the scholar, but by the general reader; and it can be unreservedly recommended.

A. J. B. HIGGINS.

The Transmission of the Faith. By G. E. PHILLIPS, M.A. Lutterworth Press. 10s. 6d.

The first eleven chapters of this book describe the transmission of tradition in Primitive Communities, in Biblical and post-Biblical Judaism,

in the New Testament, in the Ancient and Mediæval Church and in the early missionary enterprise. The "Results of this Survey" are summed up by saying that the missionary purpose is not to be expressed as the saving of souls but as "the transmission of Christian faith and life". The next three chapters are based on answers given by missionaries and others to elaborate questionnaires and deal with "Africa and Christian Marriage", "China and Christian Doctrine", and "India and Personal Conversion". We found these chapters of greatest interest and wish that Mr. Phillips had given to them more than twenty-six of his hundred and fifty pages. The short final chapter is concerned with "The Church as the Mission to Britain", in which is emphasized the importance of the Liturgy and the Christian Year. This book is based on careful study and wide observation and is a worthy contribution to missionary theory and practice. But it covers so vast a field in so short a space that it necessarily lacks those illustrations from missionary experience which gave Mr. Phillips' earlier books their vivid interest.

SYDNEY CAVE.

Gothic England: A Survey of National Culture 1300-1550. By JOHN HARVEY. Batsford. 21s.

English Gothic Architecture. By P. H. DITCHFIELD. Dent. 2s. 6d.

Mediæval Chantries and Chantry Chapels. By G. H. COOK. Phoenix House. 21s.

Collected Papers. By R. A. L. SMITH. Longmans. 8s. 6d.

The Mediæval Manichee: A Study of the Christian Dualist Heresy. By STEVEN RUNCIMAN. Cambridge University Press. 15s.

Gothic England is outstanding in two ways. First, it seeks to survey our culture, during "the greatest, the most typical two centuries of our life as a nation", in a truly comprehensive manner: architecture, sculpture, woodwork, glass-painting, manuscript illumination, literature, music and other arts all receive attention, with comparisons of their simultaneous developments at various points within the later Middle Ages. Architecture is most prominent. England's production of so many masterpieces in the design of towers and steeples "is possibly her greatest positive achievement": the steeple of St. Michael's, Coventry, is "one of the wonders of the world", the tower at Fountains Abbey "a witness to man's divine ancestry, more convincing than fifty sermons". Second, perhaps, is music; and here "in the history of western art John Dunstable's career is England's greatest ornament", for Dunstable invented the system of chordal harmony, though less is known of him "than of any first-rank genius in world history since the fifth century B.C.". Mr. Harvey's language is nothing if not sweeping in his enthusiasm. His extravagances can be overlooked more readily than his corresponding belittling of all art or culture in England since 1550.

The book's second outstanding character is its erudite information about the masons, sculptors, painters, musicians and others responsible for the mediæval works of art. The old idea of monkish anonymity here suffers a knock-out blow. "It would be no exaggeration to say that the men responsible for all the major developments of art in this period are already known to us by name"; and their names are in this book, with 144 of them set out chronologically on its end-papers, and with 4½ pages of the extensive bibliography devoted to references concerning them. The 150 photographs, like the writer's enthusiasms, are worthy of a Batsford book, and there is a good index to both text and illustrations.

Mr. Ditchfield's book, which is confined to architecture in this period, takes a high place among the many elementary handbooks to the subject.

It was first printed in 1904, but for sympathetic treatment and clear expression it could hardly be bettered.

. . . and I have built
Two chantries where the sad and solemn priests
Sing still for Richard's soul.

"The significance of the chantry in the religious life of the later Middle Ages can hardly be over-emphasized." "For the two centuries following the Black Death, chantries and obits were the most remarkable manifestation of religious belief in this country." These sentences are from Mr. Cook's book, which makes an admirable supplement to Mr. Harvey's; for Mr. Harvey very largely neglects the subject of chantries, together with the telling fashion of carved cadavers or skeletons beneath the tombs in them—though he does quote Lydgate's line:

'Chekemate to beawtye,' seyth rymplyd age.

In the first part of his book, Mr. Cook discusses clearly and authoritatively the nature, increase and distribution of chantry foundations, chapels and tombs. In the second he provides historical and architectural notes for the seventy more important chantry chapels still standing in English churches. There are 59 fine photographs. Reference might have been made to Professor A. Hamilton Thompson's *English Colleges of Chantry Priests* (S.P.C.K., 1943).

"Tony" Smith's *Collected Papers* deal with the subject he had made his own, mediæval monastic methods of farming and finance. They serve as useful footnotes to the relevant chapter in Dom David Knowles' *Monastic Order in England*. Professor Knowles writes a brief but shining memoir of their author, whose recent death at the age of 29 is a grievous blow to mediæval studies: it was his "spiritual quality" which "set him apart from other young mediævalists".

The longest chapter in Mr. Runciman's book is on the Cathars, the heretics at one time "widespread throughout Northern Italy and Southern France and dominant in Languedoc", which in 1198 "seemed utterly lost to Rome". He traces their spiritual ancestry through the Patarenes of Bosnia, the Bogomils of Bulgaria and the Paulicians and Messalians of Armenia, back to the Gnosticism of Marcion and Mani. Both in their history, so often bound up with local nationalisms or class strife, and in their beliefs the line is clear. Points which recur include the belief that (as befitted the Word) Jesus entered and left Mary through her ear, without her noticing; the prayer for "supersubstantial", not "daily" bread; and the use of "Peter" as a ritual name for any catechumen. Mr. Runciman attributes St. Francis' sympathy for all living things to Cathar doctrines of metempsychosis. One is tempted to trace further influence, through Joachim of Flora, on the Spiritual Franciscans: it was Albigensian communes like Narbonne, Béziers and Carcassonne which welcomed the Fraticelli, whose fortunes Dr. Decima Douie has traced so lovingly. Mr. Runciman is amazingly erudite, with the necessary knowledge of the Slav and other relevant languages. He writes in an Olympian style which at times strikes cold. His bibliography is extensive, but for some reason omits works found useful in M. de Rougemont's *L'Amour et L'Occident*.

GEOFFREY F. NUTTALL.

Christian Education. By SPENCER LEESON. Longmans. 15s.

The Bampton Lectures for 1944 by Canon Leeson, formerly Headmaster of Winchester, now published under this title, are likely for some time to come to be the standard survey of Christian Education in England. But this scholarly and readable book is more than a survey, philosophical, historical and sociological: it is a missionary call to Christians to see their responsibility

anew for giving intensity and purpose to education. "We have to put the faith back again at the heart of education, and that means we must put it back at the heart of the national life."

Though it is primarily to Anglicans that the book is addressed—the last chapter contains a suggested programme in the educational field for the Church of England—ministers and laymen of all denominations will find much in it to broaden their conception of the meaning of Christian education. The author is insistent that the ultimate responsibility for education lies with the home—the state, the school and the church being there to help parents in the task. But he is keenly aware of the need for Christian teachers in primary school and county college, in youth club and sixth form, and knows well how differently they can and will teach if they have themselves a coherent and informed Christian theology and philosophy of life.

Two of the best chapters are Lecture II in which Canon Leeson asks how far Plato's profound examination of the nature of education is adequate for a Christian philosophy of education; and Lecture VI in which he considers Christianity in English education to-day. But he might well have realized the great contribution, both directly and indirectly, which the Student Christian Movement has made to the cause he has so much at heart. The author's treatment of the tangled history of the Dual System, of inter-denominational Agreed Syllabuses and their possibilities and of the working of the 1944 Education Act is scrupulously fair. Sometimes indeed one would wish that he had been less tactful and well-balanced, more riskily partisan.

W. R. NIBLETT.

Our Inner Conflicts. By KAREN HORNEY. Kegan Paul. 10s. 6d.

This is a book of outstanding value. Dr. Horney is one of the most influential representatives of the development of psychology as the "science of human relations", rather than merely the scientific study of the dynamics, or mechanics, of instincts. These hypothetical entities called "instincts", about the nature and number of which psychologists have never been able to agree, are more and more relegated to animal psychology, while human beings are studied as persons who live not by blind biological urges but by a developing capacity to understand, reflect and act on their relationships with one another.

In *New Ways in Psychoanalysis* Dr. Horney showed how mechanical a view of human nature was involved in strict Freudian theory, in which infantile attitudes, through repetition-compulsion and transference, turn up unaltered in adult life and explain our present-day reactions to people and events. This mechanistic thinking, which allows for no real development of personality, Dr. Horney rejected. Not that she entirely discards the concept of instinct, for she admits that sex is an instinct. It should be said that there is no doubt that Freud's revolutionary study of sexuality as not a unit but a fusion of component drives organized in the development of the first five years into adult genital sexuality, with many possibilities of arrested development on the way, cannot be dispensed with in analytical work. In the analysis of particular problems Freud is usually astonishingly near the truth, even when his mechanistic terminology is unsatisfactory. It is his total view of human nature that is inadequate. It is just this that Dr. Horney sets out to correct, so as to free the way to more effective therapy.

In *Our Inner Conflicts* Dr. Horney works out systematically her view that adult neurosis is not the mechanical repetition of childhood reactions but the total, inwardly contradictory reaction of a given character-structure to the present-day situation. That character-structure began to develop in childhood. We grow emotionally stable in a home where the important

human relations, those between parent and child, create confidence, trust and love. She says, "neuroses are generated by disturbed human relationships", in which our normal reactions to people become exaggerated by fear into compulsive ways of searching for security. Normal friendliness becomes compliant dependency, normal assertiveness becomes aggressive hostility, the normal desire for a certain amount of privacy grows into neurotic detachment and a refusal to risk any real emotional contact with people. Compliance, aggression and detachment, as forced exaggerations of our normal movements towards, against or away from people, she regards as the basic neurotic character-trends which conflict within, and destroy the inner harmony of, the anxious and insecure person. With a wealth of shrewd observation and insight which makes this book far more valuable than many a larger tome, Dr. Horney illuminates for us the struggles of the maladjusted personality in its desperate attempts to solve its internal discords. No minister can afford to miss this book. H. J. GUNTRIP.

SHORTER NOTICES & DESCRIPTIVE LIST

Treasures from the Bible, selected by the Chaplains and Pastors of America (Allen & Unwin, 7s. 6d.) is of more than ordinary interest at the moment. The passages chosen are the result of a poll. Besides the thirty-three passages chosen most frequently, there are others which had a good number of votes. At the head of the list comes *John* 14. There are some eighteen passages from St. Paul's Epistles; and from *John* (including the Epistles) about three times as many as from the three other Gospels together. Apart from the *Psalms* (eighteen passages) there are four from *Isaiah* and one from *Exodus* to represent the Old Testament. *Psalms* 23 stands second on the list, then *Matthew* 5, *Romans* 8, and *I Corinthians* 13. This is very much what one would have expected without a poll. Perhaps the most surprising thing is the popularity of Paul's Epistles; but is it really surprising? Next, the place held by *John* seems rather to outflank the critics. The point one likes least is the evident neglect of the Old Testament. This little book makes no attempt at any valuation of the various parts of Scripture; but it may well give teachers of the Bible and ministers something to think about.

The book is well printed and pleasant to handle. In *Psalms* 90 there is one mistake, "Thou turnest a man to destruction", a rendering not found, so far as I know, in any of the versions; and certainly not the A.V.

The Rev. Douglas Edwards' *Jesus, the Gospel Portrait* (Centenary Press, 7s. 6d.) is an argument for the truth of Christ's claims, based on the unrivalled portrait given of him in the four Gospels. The point seems to be that *unlettered and ignorant men* could never have drawn this portrait as an imagination of their own; and that the very beauty of the portrait is an assurance of its truth. There is truth in this; but it seems not quite just to the undoubted genius of *John* and *Luke*, whose books are surely superb works of art. But the general account Mr. Edwards gives of the Gospels is illuminating and helpful, and has real value as apologetic. The last chapter on Christ's "Origins" goes over the evidence for the Virgin Birth, and supports the traditional view.

Dr. Campbell Morgan's *The Life of the Christian* (Pickering, 4s. 6d.) contains some six chapters on the Christian life, its nature, expression, and value. The chapters are marked by the author's gift as a devotional commentator.

The Salt and the Leaven, Mr. John W. Harvey's Swarthmore Lecture (Allen & Unwin, 5s. and 3s. 6d.) is directed to the Friends, but it contains much of profit for us all. The title means that the religious life needs what is preservative, and also an element of ferment in it; the past must be conserved, but the future must be met with an open mind. This is the sound line against every disposition to impose forms and creeds; and also against a free-lance modernism. Naturally it involves many of the difficulties of a *via media*. The discussion of education, and the future of the Quaker schools, is applicable to all our Free Church public schools; it is a plea that in the broadening out of education we should keep alive our traditional heritage. What Mr. Harvey says of worship and the strain of mysticism in the Society of Friends is very attractive; and as I read the book it seemed that very little would make me a Quaker. This is a good book. Its understanding of religious freedom is welcome just now when dangers lie hidden under schemes of reunion.

The fifteen sermons in the Rev. W. Lawson Jones' *The Throne of Christ* (Epworth Press, 5s.) are popular in style and deal with the common things of life. They are well illustrated and make a direct appeal. A note of sympathy and of understanding runs through them and will make them helpful to many.

Baron Palmstierna's *Rifts in the Veil* (Dakers, 5s.) is an attempt to see through, or to see past, the boundaries of a world of sense-perception into that further world of the spirit which lies around us. Can there be communication between that other world and this in which our life seems fettered? The author is sure there can be. He not only disbelieves in the finality of science as arbiter of truth, but he is convinced we are greater than we know; and are in contact with something beyond. He calls the mystics to his aid, and he concludes after much experiment that communications from the departed are real. Our personality is not isolated, he says, nor held within a fixed measurable frame.

The Rev. Norman Grubb's *The Law of Faith* (Lutterworth Press, 6s.) investigates the nature of a full faith in Christ, and its results in character and Christian service. The book has a strong personal note, and even where one might hesitate its sincerity and selflessness forbid criticism. The chapter on Divine Guidance in the major matters of life is one of the sanest treatments of the subject I have seen for a long time.

A. T. S. JAMES.

The sub-title of Mr. Fritz Kunkel's *Creation Continues* (Scribner, 12s. 6d.) is "A Psychological Interpretation of the First Gospel", but it is a misleading one. Matthew's Gospel is treated as a peg on which to hang psychology, and the result is a large number of quite unjustifiable arbitrary misuses of the Gospel. Closely connected with such misuses is the author's curious view of Christianity. The main theme appears to be that the creation which continues is the progress from tribal consciousness to individuation. Most of us are still in the state of the first disciples, that is, in the intermediate stage of spiritual feudalism, the characteristic of which is belief in the "Lord Jesus". The following quotation is a good illustration, both of this idea, and of the totally indefensible use of the Gospel. "He (Peter) must betray the feudal lord, thoroughly, three times, putting an end to spiritual feudalism, once and for ever. Then, in bitterness, loneliness, and remorse, after days and nights of infinite darkness, he may find the new way: discovering the Son of Man within himself and beyond space and time". It is right to apply psychology to religion: the value of this book is that it shows, unconsciously, how not to do it.

A. J. B. HIGGINS.

Of the younger American theologians, we should do well to take special notice of Dr. Nels F. S. Ferré, of the Andover Newton Theological School, whose book *Evil and the Christian Faith* (Harpers, \$2.50) is volume two of a series entitled "Reason and the Christian Faith". Dr. Ferré was born in Sweden and went to America when he was thirteen, and his book is enriched by the mixture in his background. His style seems very abstract, to begin with, in spite of the fact that no other theologian ever used such persistently short sentences, but as we read on we cannot fail to be moved by his deeply religious spirit. Indeed, the book is notable rather as a religious meditation of the problem of evil than as theology. His central conviction is that "Christianity is the freedom and faithfulness in fellowship, grounded in God and empowered by Him, which is based on the kind of love, God's own self, God's holy Ágape, which was first fully revealed as central in cosmos and conduct, *i.e.* in ultimate reality and as a standard for conduct, and made effective in history in Jesus Christ". My comment is that Dr. Ferré's approach is too idiosyncratic to charter a highway for others to walk in, and too religious in that he does not leave room for the discipline of philosophy on the issues treated. Perhaps his most interesting section is that on "God and Suffering" where he comes down heavily on the side of the Greeks.

H. CUNLIFFE-JONES.

In *The Approach to Belief* (Lutterworth Press, 5s.) Mr. C. J. Stranks applies the conventional arguments for the existence of God; deals impressively, and orthodoxly, with the Incarnation; shows that science has not weakened the essential authority of the Bible; demonstrates the necessity for an organized Church, which is bound to interfere in politics; and insists on the need for devotional experimentation in the Christian life. There is little new in all this, but it is interestingly argued.

The Living Liturgy (Oxford Press, 9s. 6d.), by the Rev. Massey H. Shepherd, Jr., contains 53 brief liturgical essays, intended to integrate worship with contemporary life, together with a revised baptismal order. The author, who is an American Episcopalian, pleads for worship that shall be neither archaic nor sentimental but objective, intelligible and relevant, its first aim being to glorify God by a rehearsal of His mighty acts. His treatment combines sound scholarship with shrewd common sense.

HORTON DAVIES.

The Rev. J. S. Lawton's *Conflict in Christology* (S.P.C.K., 20s.) is "A Study of British and American Christology, from 1889-1914". Chapters include "The Kenotic Theory" (Fairbairn, Gore, Forsyth); "The Divorce of Theology from History" (Martineau, Percy Gardner, R. F. Horton); "Immanetism and 'The New Theology'" (E. Caird, R. J. Campbell); and, in application of the idea of personality, "The Theocentric Solution" (Weston, Du Bose); "The Anthropocentric Solution" (Sanday, E. A. Litton); and "The Neo-Antiochene Solution" (J. Caird, Temple). The book was an Oxford B.D. thesis, and is competently executed, though it lacks an index. The author is unsympathetic to all the varieties of Christology studied as not in accord with strictly Chalcedonian orthodoxy.

No saint in the North has rivalled St. Cuthbert, and in *St. Cuthbert of Durham* (Durham: G. Bailes, Walkergate, 3s. 6d.) Mrs. Hilda Colgrave shows why: though clearly "psychic", he was always sane and serene as well as more conventionally saintly. Mrs. Colgrave's book, in which text and illustrations provide welcome local colour, is the work of a scholar, but it is written in language a child could understand; and the stories of Cuthbert's miracles, especially with the birds, make fascinating "children's sermons".

Dominicans are essentially preachers, but Dominicanesses are "wholly and exclusively contemplative"; "to be seen but rarely and then . . . behind iron bars". *Dartford Priory: A History of the English Dominicanesses*, by the Dominican Nuns of Headington (Oxford: Blackfriars, 2s.), thus not only tells a moving story of the nuns' fidelity in exile, as they moved from mediaeval Dartford to France and back to various places in England, but raises interesting questions about the value of the contemplative life. "There is no friar who has not been helped by these hidden lives".

It is good to have *Gloucester Story* (Gloucester: Brit. Pub. Co., 5s.) told attractively, for with the cathedral and the beginnings of Perpendicular, the burning of Bishop Hooper, its part in the Civil War—"Gloucester always favoured the Puritans"—the birth of George Whitefield and the work of Robert Raikes, the city has a fine record in the religious history of this country. Mrs. H. Costley-White, the book's author, who is the present Dean's wife, passes lightly over Hooper, does not mention Whitefield, and seems not to know of the valuable seventeenth century library still preserved at the Gloucester Congregational Church and once belonging to James Forbes, the Congregational Preacher at the cathedral in the Commonwealth (she calls him a Presbyterian); but she modestly claims to tell "certain stories" only, and these she tells clearly and sympathetically.

Vol. VII of *Warwick County Records* (Warwick: L. E. Stephens, Shire Hall, 10s. 6d.), edited by Mr. S. C. Ratcliff and Mr. H. C. Johnson, is of special interest to Free Churchmen, for it prints the Quarter Sessions Records, 1674-82, which include the regular presentation of Dissenters. In the introduction, which runs to nearly 150 pages, there is a long section on "Recusancy and Dissent in Warwickshire" during the years mentioned. Indexes of persons, places and subjects cover over 100 pages, and the whole work is produced with exemplary care and attention to detail. Much light on the history of Nonconformity may be thrown by a student willing to undertake the collation of such records from various counties.

With *Gulielma: Wife of William Penn* (Longmans, 15s.) Miss L. V. Hodgkin (Mrs. John Holdsworth) adds another to her picture gallery of Quaker saints, or rather several, for, while Gulielma herself remains somewhat shadowy, her mother, Mary Penington, and her friend, Thomas Ellwood, leave a strong impression. Letters between Penn and his wife are printed for the first time, but more striking are the lengthy passages quoted from Mary Penington's *Experiences* and Ellwood's *Journal*. This is a book demanding of its readers something of the leisure of spirit with which it was composed. There are several illustrations.

There is not a great deal of interest in the letters written by W. E. H. Lecky between 1859 and 1878 and now edited, with an introduction and notes, by Mr. H. Montgomery Hyde as *A Victorian Historian* (Home and Van Thal, 6s.); but they breathe the sure and spacious air of the mid-Victorian years, and contain an amusing sketch of "a very grave, sad-looking and gentlemanly" man with "a very large nose"—John Henry Newman.

It is 65 years since Mrs. F. A. Keynes married and came permanently to live in Cambridge; yet even in that time few would have followed so many *By-ways of Cambridge History* (Cambridge Press, 7s. 6d.) as she has done. Of her nine essays printed under this title those of most general interest are the introduction, which contains some of her own reminiscences, and her study of Damaris, Lady Masham, the seventeenth century Cambridge blue-stockings; but she is equally clear and illuminating in her account of "The Guildhall and the Market Place" of the borough of which she has been Mayor; of "The Office of High Steward of the Borough of Cambridge", at one time held by her son, the late Lord Keynes; and, under "Mendicity

House", of an early experiment in housing in Cambridge. She also writes of "Cambridge Waits and Orlando Gibbons", whom she shows to have been born in Oxford; discusses "Why Oxford Comes First"; and presents a town plan of Nicholas Hawksmoor's for Cambridge, from a MS. in the British Museum. Her book is well illustrated.

There are further Cambridge memories, more desultory than Mrs. Keynes', in the late Mrs. M. P. Marshall's *What I Remember* (Cambridge Press, 7s. 6d.). Four-fifths of its 50 pages are memories of before 1885. Mrs. Marshall tells of life at Bristol and Oxford as well as of the beginnings of Newnham, and there are stories of Jowett; but the most delicious paragraphs are the quotations in Prof. G. M. Trevelyan's introduction from an article by the late Lord Keynes on Mrs. Marshall's married life.

In *The Crown of Life: Essays in Interpretation of Shakespeare's Final Plays* (Oxford Press, 18s.) Mr. G. Wilson Knight concludes 20 years' Shakespeare criticism. The essays are on *Pericles*, in which Thaisa's return to life is "the key-incident that unlocks the whole range of Shakespeare's later work"; "Great Creating Nature", "our over-ruling deity" in *The Winter's Tale*, working up to Leontes' "O! she's warm"; *Cymbeline*; "The Shakespearean Superman" (*The Tempest*, "Shakespeare's 'purest work of art'"); and *Henry VIII*, "Shakespeare's one explicitly Christian play". In this the falling rhythms and emphases on pronouns, often treated as evidence of Fletcher's hand, are to be regarded rather as "the poetry of conversion", properly expressive of the speakers' charitable, humble consciousness. Mr. Knight's approach through imagery, symbol and association is now familiar; if at times it comes "perilously near fantasy" (p. 270), it is always poetic criticism; which is the more important in that in these last plays the poetic quality "which formerly interpenetrated the story now *is* the story" (p. 37).

The music of Rainer Maria Rilke's poetry is beautiful even when the words are not understood; its meaning is grasped intuitively, and in its fullness is apt to elude translation. The Vision Press is thus to be congratulated on offering German and English on opposite pages in *Poems from the Book of Hours* (4s. 6d.). The translator, Miss B. Deutsch, discusses the "great unorthodox godhead" of Rilke's poems in a brief introduction.

In *Essays by Divers Hands*, edited by Mr. Harold Nicolson (Trans. of Roy. Soc. of Lit. of the U.K., New Series, XXIII, Cumberlege, 10s. 6d.), Mr. Willard Connely presents Emily Dickinson as for all her seclusion "a man's woman, not a woman's woman", whose poetic power was closely bound up with male friendship; Dr. F. S. Boas writes on Bodley and his library, in celebration of the fourth centenary of Bodley's birth; Mr. L. A. G. Strong analyzes "The Art of the Short Story" and Dr. G. P. Gooch surveys "Historical Novels", the former's approach being chronological and the latter's geographical; Mr. Ivor Brown asks "Can There be a Revival of Poetic Drama in the Modern Theatre?" and seems doubtful; Dr. Joseph Bard considers various attempts to define in what poetry's power consists; Mr. H. M. Spielmann urges that variations in spelling in the sixteenth and seventeenth centuries were deliberate and ingenious; and Mr. N. Hardy Wallis writes on Thomas Hood. The first essay and Mr. Strong's remarks on the essence of a "short story" are particularly interesting.

The second vol. of *Recording Britain* (Oxford Press, 105s. for set of four vols.) touches (rather than covers) the Eastern Counties, together with Cambs., Hunts., Northants., Rutland and Yorkshire. As before, there is a wide variety of subjects and of artistic conception, from Mr. S. R. Badmin's neat Northamptonshire villages (Colly Weston is peculiarly attractive) to Miss Mona Moore's South Quay at Yarmouth, deserted but waiting, and Mr. E. B. Musman's storm-swept Reeth in Swaledale. The most striking

water-colour is perhaps Mr. Martin Hardie's "Ely from the South-East". Mr. Arnold Palmer's notes continue to entertain as well as inform, though his sustained facetiousness palls a trifle.

GEOFFREY F. NUTTALL.

"When (George) Fox died in 1691 . . . the Quakers were the largest body of Nonconformists in the country", concludes Mr. Ernest E. Taylor in *The Valiant Sixty* (Bannisdale Press, 7s. 6d.). These godly men and women missionaries from the north-west corner of England (the "Galilee of Quakerism", in Dr. Thomas Hodgkin's phrase) formed the heart of the new movement. Allowing for "a doubtful margin", Mr. Taylor lists sixty-six names, with places of residence and occupations. Twelve women are included; of the men thirty-four followed agricultural pursuits, though the trades and professions were not without representatives. Many possessed the advantages of a good education. But this book is by no means merely a catalogue of biographical material. It tells of Seekers turned Finders who were not afraid of the implications of their commitment. It is a moving story, throbbing with the Spirit's life.

That even Quaker life and thought declines in quality and power when organization and tradition are allowed an undue expression, is clearly demonstrated in *The Life of Edward Grubb* (Jas. Clarke, 5s.) by Mr. James Dudley. Born in 1854, of Quaker parentage, educated at Sidcot, Bootham, and the Flounders Institute, Edward Grubb yet felt that religious beliefs needed re-statement in the light of contemporary knowledge. To this task of re-interpretation he was increasingly drawn. By his editorship of the *British Friend*, and by his many writings, he exercised a wise leadership within the Society for forty years. He knew the discipline of doubt: "I have honestly tried to use my own experience", he said, "for the help of others". There is a puzzling reference on page 56 to "Labour churches".

H. CUNLIFFE JONES.

The first volume of Col. Robert Sandall's authoritative *History of the Salvation Army: 1865-1878* (Nelson, 10s. 6d.) describes the evolution of the Salvation Army from revivalist missions. It presents a picture, in all its grimness, of the East End of London in the sixties and seventies of the nineteenth century. It is also a noble story of a young man who, in faith, stepped out into the unknown and found his destiny. For the account is dominated by the faith and zeal of William Booth, whom we see as an evangelist frustrated in the Church, and, later, retarded in his work when "government by committees was too slow and roundabout"—a fact which contributed to a more autocratic rule. Colonel Sandall has written a factual and clear account of what is largely a pre-history of the Salvation Army.

Mr. Rackham Holt's *George Washington Carver* (Phoenix House, 15s.) is a full and lively biography of the negro who began life as a slave and became a world-famous scientist. Carver's insatiable thirst for knowledge was ennobled by his desire to be of service to his race. This was a spur to his research, and he used his many discoveries in applied science to benefit the negroes, though in no narrow, racial spirit.

Knowing the African (Lutterworth Press, 6s.) is written out of Dr. Edwin W. Smith's extensive, first-hand knowledge and profound study of the African, and is further enriched by numerous illustrations which he relates from his experience. That the administrator and missionary should have a knowledge of social anthropology he emphasizes as essential. The chapter on "The Missionary's Objective" is as concise and wise a statement on the subject as we have read.

Mr. Obafemi Awolowo's *Path to Nigerian Freedom* (Faber, 7s. 6d.) is largely a critical examination of British policy and administration in Nigeria.

Readers may well wish at times to expostulate with Mr. Awolowo, when he falls short of his usual fairness by over-simplification. His criticism is forthright and, whether negative or constructive, evokes consideration—all the more so in that it reveals the attitude of an educated native to British Colonial rule.

The Coming Great Church (S.C.M., 7s. 6d.) contains the substance of the John Bohlen Lectures delivered by Dr. Theodoré O. Wedel in Philadelphia. The author believes that the recovery of a doctrine of the Church, viewed in its œcumenical corporateness, is essential; and that now is the time for Protestantism to rediscover it—as witness the growing power of the œcumenical movement, the rise of the liturgical movement in the Roman Church, and the theological return to orthodoxy. He contributes towards the doctrine in an exposition of "the Church of Christian Faith", and also in an examination of the chasm between the Roman and Protestant Churches, and how it might be bridged. This is an important book with much in it that calls for consideration and much that wins consent; when Dr. Wedel appears to discard or depreciate some of the insights of radical Protestantism, he arouses dissent.

Some of the best of Dr. John Foster's broadcast talks on *What are the Churches doing?* have been published by the Religious Education Press (5s.). Readers who heard the talks will be glad to have them in this more permanent form. It is to be hoped that this book will be placed in the hands of critics of the Churches, particularly of the uninformed critics.

Mr. E. J. Salisbury, Director of the Royal Botanic Gardens, Kew, has written a fascinating essay of some 25 pages in *Flowers of the Woods* (Penguin, 2s. 6d.), which should stir interest and observation on woodland walks. The fine reproduction of plates from *Flora Londiniensis* (1777-91) adds to the pleasure this book gives.

HUGH R. DOLPHIN.

In *The Poem of Job* (Oxford Press, 7s. 6d.) Dr. W. B. Stevenson has rewritten and expanded the Schweich Lectures for 1943. As the sub-title, "A Literary Study with a New Translation", indicates, the book is addressed as much to the general reader as to the student. Dr. Stevenson lays down at the outset the fundamental principle that the poem should be studied apart from the prose prologue and epilogue, while the new and copiously annotated translation of the poem excludes all those parts now generally held to be additions to the work of the original poet. There are chapters on Job's enemies and misfortunes, on the characters and attitude of the three friends, on the development of the poem, and on the traditions that may have influenced the poet. Chapter V, which, with illuminating parallels from English poetry, makes the style and structure of the original poem as clear as possible to the reader without Hebrew, is especially valuable. Though intended chiefly for students of the Hebrew text, the six appendices on various points of detail should by no means be omitted by the general reader, particularly if he is familiar with the section on Job in Peake's *Commentary on the Bible*. To one who for years has known the A.V. almost by heart, it is interesting to find that the Book of *Job*, when cut to the bone and stripped of the familiar incantations, remains a masterpiece, and, as literature, worthy to be compared with, for instance, the *Prometheus Vinculus* of Aeschylus. The poem seems indeed, more adequately than any Greek or Latin classic, to survive the ordeal of accurate translation.

The latest volume in "The Interpreter" series is one of the best. In *The Wisdom of Sophocles* (Allen and Unwin, 5s.) Mr. J. T. Sheppard treats the plays as the record of a great man's spiritual pilgrimage, relating them to the poet's life and times, and indicating the relevance of their message

to our own day. How well Mr. Sheppard performs his task as interpreter is shown by the fact that his essay, while fully intelligible to the general reader (all quotations are in English), throws new light on Sophocles both for the literary critic and the professed student of the classics.

Mr. Adrian Stokes' *Inside Out* (Faber, 8s. 6d.) is adequately described in its sub-title as "an essay in the psychology and aesthetic appeal of space". The psychology is Freudian: the aesthetic theory and practice are those of Cézanne, with a re-examination of whose art the second section of the book is concerned. The first section is a kind of aesthetic autobiography, an almost Proustian analysis of the quality of a child's 'awareness' of London (Hyde Park) and Italy (Rapallo), and "the working out of a certain relation to the external world". This essay makes fascinating reading, but it is difficult, and, though it has the individuality and cohesion of a poem rather than a critical study, we can hardly say of it, as Coleridge said of poetry, that it "gives most pleasure when only generally and not perfectly understood".

The Diary of Henry Hobhouse (Home and Van Thal, 10s. 6d.), edited by Dr. Arthur Aspinall, covers the years 1820-27. Hobhouse, who was Under-Secretary for Home Affairs, throws new light on the Court of George IV, his relations with his unfortunate Queen, and his Ministers. This record should be of considerable value to students of its period, but it contains little to interest the general reader. The style is dry and legal, and the Diary suffers as a diary from having been written for publication. The editing, especially the Index, is impeccable.

Professor A. M. D. Hughes' *The Nascent Mind of Shelley* (Oxford Press, 15s.) demonstrates the continuity in Shelley's main ideas and their relevance to his novels, political pamphlets, critical essays and poems. In the course of relating thought to writings, Professor Hughes tells, in considerable detail, but not without much literary grace, the story of the poet's life to the spring of 1813, when, with the completion of *Queen Mab*, "a period of his personal evolution distinctly ends". Some readers may even prefer the biography to the exegesis, though this is not a book that invites skipping. It is pleasing—and characteristic of the author's balanced approach to his subject—to find the section entitled "The Psycho-analysis of Shelley" relegated to an Appendix.

In 1903 Mr. A. L. Reade, while engaged in genealogical research, established a connection between his family and Dr. Johnson's. This fortunate discovery led to the series of *Johnsonian Gleanings*, of which the tenth part, *Johnson's Early Life* (Author, Treleaven House, Blundell Sands, Nr. Liverpool, 26s.), has now appeared. This volume gives a narrative of Johnson's life to 1740, when he finally settled in London, and presents, in summary and very readable form, the main results of Mr. Reade's detailed researches. It adds considerably to the value of the *Gleanings*, for long an indispensable source-book for students of eighteenth century literary history and genealogy. As a coping stone to a monument of patient and rigorous inquiry, a consolidated index volume is promised in the near future. P. A. SPALDING.

Dr. Gilbert Murray has placed us further in his debt by his translation of Sophocles' *The Women of Trachis*, to which he has given the more descriptive title, *The Wife of Heracles* (Allen & Unwin, 5s.). In this play Heracles is seen as "the best of men" only in the sense that he is stronger, more successful and altogether more excessive than the rest; thus showing Deianira's adoring, constant love in the greater contrast. There is no apotheosis after the hero's agonizing death, and indeed all the characters are very human beings. Some purists may claim that the only way to approach

Greek Drama in English is through a literal, prose translation, but, once again, Dr. Murray has written verse that is both effective and delightful.

In *Studies in Religious Poetry of the Seventeenth Century* (Epworth Press, 7s. 6d.) Rev. W. L. Doughty has written a popular introduction to half a dozen lesser known poets of that age. Mr. Doughty shows a remarkable facility for quotation from all manner of sources; but, even in such discursive essays, we should have been grateful for more meat and less garnishing. The writers considered are Vaughan, Quarles, Crashaw, Davies, More, Traherne.

This book contains a body of proved truth

Set down dispersedly, as instinct bade,

And therefore is its form strained and uncouth.

So, rather aptly, Mr. E. H. W. Meyerstein describes his long, philosophizing poem *Division* (Oxford: Blackwell, 5s.). It tells how, in a time of loss and sorrow, he comes to accept the separation, division and loss of this world, and to find unity and communion in the love of God.

K. W. WADSWORTH.

In *The Healing Nation* (Jas. Clarke, 3s. 6d.) the Rev. Alexander May challenges with forceful persuasiveness the secular standards of life which have invaded the Church and obscured the way of the Cross as the classical strategy whereby God achieves the mastery of evil. He envisages the Church as a martyr remnant, an extension of the Incarnation, called to save the world from the sin of which war is the most hideous expression. While advocating the deliberate segregation of vocationally equipped Christians to work as cell-communities on the Communist pattern, Mr. May demands the subjugation of the whole modern machine-dynamism to the Christian ethical ideal, and advocates the whole-hearted participation of Christians in political action in absolute obedience to the totalitarian claims of Jesus Christ. The book is stimulating and suggestive. (Misprint on p. 178.)

In *The Paradox of Nationalism* (St. Botolph Publishing Co., 5s.) Mr. Julius Braunthal presents what are described as "Common-sense Reflections in the Atomic Age", in the form of a crushing *exposé* of the tragical failure of nationalism to create or even to tolerate a peaceful world order. Arguing for the necessity of a supernatural authority imposing limits upon state sovereignty, he makes his appeal to documents of an illuminating character, which should carry conviction.

In *Luther Speaks* (Lutterworth Press, 8s. 6d.) we have a series of essays written for the fourth centenary of Luther's death by a group of Lutheran ministers from North and Central Europe present in Great Britain. There is a foreword by the Bishop of Oslo. The book is intended to remove some prevalent misconceptions respecting the character and teaching of the German reformer by quoting his own words. At the same time much light is thrown for English readers upon the ethos of the Lutheran Church of to-day in Scandinavia as well as in Germany.

E. J. PRICE.

In *The Holy Communion* (S.C.M., 6s.) the Roman Catholic doctrine and practice is explained by Fr. Gerald Vann; the Anglican by the Rt. Rev. Stephen Neill; the Presbyterian by the Rev. David Cairns; Dr. F. Townley Lord writes of the Congregational and Baptist Churches; Mr. Ronald Howe presents the point of view of the Society of Friends; and the Rev. E. Gordon Rupp writes on the Holy Communion in the Methodist Church. Dr. Hugh Martin furnishes a general introduction and the Rev. G. C. Ratcliff an extremely concise and lucid account of the beginnings and early development of the observance of the Lord's Supper. It is intriguing, but perhaps

not surprising, that the Roman Catholic and Quaker contributions are the most satisfying.

The Rev. Henry Cook's exposition of *What Baptists Stand For* (Kingsgate Press, 6s.) is admirably full and clear, but conveys the impression that Baptists are, and have generally been, alone in their witness to the supremacy of Scripture, the congregational conception of the Church, the baptism of believers only, and the principle of religious liberty.

In four lectures published under the comprehensive title *Some Tasks for Education* (Oxford Press, 5s.) Sir Richard Livingstone asks what is meant by "modern education for a modern world", and reaffirms truths which are not less profound for being old and stated with delightful simplicity. There are memorable sayings in this little book: "education prospers by exclusion", for an overcrowded curriculum "turns the school into an intellectual slum". One of the aims of education is "to break the strong hold of the present on the mind" in order that the student may judge the present rightly. The last lecture suggests that we should speak more truth and more sense—to the great benefit of social and political life—if every school taught elementary logic and the habit of defining words. KATHLEEN L. CARRICK SMITH.

In *General Education in a Free Society* (Harvard U. P.; London: Cumberlege, 10s. 6d.), twelve leading Harvard dons grapple with the problem of what sort of education at secondary school and university will best fit people for living purposefully in a democratic society. American problems here lie closely parallel with ours: how can we in fact combine the degree of specialization vocationally necessary to-day with education in a cultural heritage and toward a common citizenship? But keen-eyed and wise though these authors undoubtedly are, religion is chiefly of interest to them because of the moral wisdom it enshrines. All their presuppositions are secular; they conceive of "citizenship" too narrowly still. W. R. NIBLETT.

The Psychology of the Unwanted Child, by Dr. Agatha Bowley (Edinburgh: Livingstone, 6s.) is an excellent book by an author of proved worth. It may serve as a useful introduction to the psychology of the child in general, with much illumination for parents as to their own attitudes to their children. It should be read by all social workers.

The Young Child and His Parents, by Miss Zoë Benjamin, Lecturer in Child Psychology at Sydney University (Univ. of London Press, 6s.) is useful, but too much concerned with habit formation and the Truby King idea of mechanizing the child; too little concerned with the emotional dynamics of character-development in the parent-child relationship. It has a valuable chapter on Sex Education that all parents would profit from.

H. J. GUNTRIP.

PERIODICAL PUBLICATIONS

Hibbert Journal (July). The primary article, "The Birth of the Christian Religion", consists of extracts from the forthcoming authorized translation of Loisy's *La Naissance du Christianisme*. Two contributions deal, from different standpoints, with the fashionable subject of Existentialism: (1) "The Modernness of Kierkegaard", by the Rev. J. M. Lloyd Thomas; and (2) "Gabriel Marcel on Faith and Unbelief", by the Rev. Fr. M. Jarrett-Kerr. Dr. Hilda D. Oakeley writes on "McTaggart's Theory of Immortality", and Dr. Robert Eisler on "Religion for the Age of Reason". Other articles are concerned with "Balance in Policy and Behaviour", "The New Superstition" (Marxist Communism), and "Ethics Divine and Human" (Surgeon Rear-Admiral C. M. Beadnell).

London Quarterly and Holborn Review (April). Two articles elaborate Biblical themes: in "The Symbolic Interpretation of the Bible", the Rev. Reginald Glanville distinguishes between symbol and allegory, defining the former as "a saying of things which could not be said so perfectly in any other way"; and in "The Idea of the Word of God in the Old Testament", the Rev. G. W. Anderson interprets the Word as Power,

as Revelation, and as "Hypostasis". "My Faith and My Job" is a broadcast talk by Prof. W. R. Niblett; the former Headmaster of Silcoates (Mr. Sydney H. Moore) writes discerningly on Gerhard Tersteegen, "after Luther and Gerhardt, the greatest German hymn-writer". The Rev. Norman W. Mumford—"The Administration of the Sacrament of Baptism in the Methodist Church"—outlines Methodist practice both before and since Union. Interesting articles deal with "The Church—Dynamic or Static" and "Serialism and the Christian View of Immortality".

Expository Times (June and July). Dr. A. M. Hunter welcomes the new series on "The Unity of the New Testament" as important and timely; the trend in recent scholarship, while not denying the diversity of the New Testament, stresses its essential unity. Dr. Hunter writes on "The Kerygma", and Principal Vincent Taylor on "The Doctrine of the Atonement". "Evangelism and the Era of Atomic Power" is a spirited plea by Canon W. H. Rigg that full value be given to the eschatological aspect of Christ's teaching.

Church Quarterly Review (April-June). Although mainly Anglican in its concern, "The Church, the Universities and Theological Studies", has more than a passing interest for the Free Churches. The Rev. D. W. Gundry fears that a great opportunity is being missed. This fear is shared by Mr. J. H. Simpson, who writes (in a much narrower context) on "Seven Years in a Church Training College". The Rev. J. R. H. Moorman writes appreciatively of Dr. A. G. Little, Franciscan historian; and the Rev. G. B. Timma continues his evaluation of the eucharistic theology of Cranmer, stimulated to dissent by Dom Gregory Dix. "The New Creation in St. John" is by Canon W. T. Phythian-Adams.

Modern Churchman (July). For the past ten years Sir Cyril Norwood has been president of the Modern Churchmen's Union; he summarizes his convictions, on retiring, in an address entitled "Liberalism". Canon J. S. Bezzant estimates the prospects of Liberal Christians in a sermon on the text, "Test all things: hold fast that which is good". Dr. Geddes MacGregor defines Existentialism, and the Bishop of Truro writes on "The Self and Other Selves". The Rev. John Todd explains why the Primate lives at Lambeth instead of Canterbury.

International Review of Missions (July). Five articles deal, generally or specifically, with education and evangelism. Of these, the outstanding contribution is by the Rev. J. W. C. Dougall. Yet a sixth article—"The Task of the Church in South America (with the exception of Brazil)"—bears upon the same theme by its insistence upon the tremendous need for adequate training for the ministry and for interpretative Christian literature in the vernaculars. Dr. Jacob Jocz, of Poland, discusses "The Theological Validity of Jewish Missions".

Evangelical Quarterly (July). The Rev. J. Warren poses the question, "Was Simon Peter the Church's Rock?" and answers it with a decisive No. The Rev. G. R. Beasley-Murray writes on "Doctrinal Developments in the Apocrypha and Pseudepigrapha"; the Rev. J. Norval Geldenhuys on Eschatology; and Prof. W. C. Robinson on "The Unitive and the Divisive Elements in Christian Worship". Prof. G. D. Henderson provides a sympathetic and knowledgeable account of "Puritanism in Eighteenth-Century Scotland"; he gives, incidentally, a thumb-nail sketch of an Evangelical minister, Thomas Boston, of Ettrick.

Review of Religion (May). Prof. Albert G. A. Balz writes on "Man—Thomistic and Cartesian". Should the conceptions of St. Thomas and Descartes be thought of as diverging or converging? Prof. H. Heath Bawden discusses "Religion from the Standpoint of a Naturalistic Philosophy". Forty pages are devoted to book reviews and notes.

Harvard Theological Review (April). The leading article is by Dr. H. H. Rowley—a learned and technical disquisition on "The Marriage of Ruth". Wandering into the bypaths of Canadian thought and literature, Prof. M. W. Armstrong describes the controversy which led to the writing of Jonathan Scott's *Brief View* (Scott became minister of the Congregational Church at Jebogue, Yarmouth, in 1772).

Anglican Theological Review (April). Prof. W. N. Pittenger's "God and the World: Their Relationship as Seen in Jewish Prophecy" is followed by Dr. E. L. Parson's "Unity within the Protestant Episcopal Church". Dr. A. D. Kelley raises certain questions connected with "Authority and Freedom in Worship"; Prof. J. S. Marshall claims that "Hooker's Doctrine of God" is comprehensive in method, Biblical in material, and philosophical in technique.

Friends' Quarterly (July). Although Hugh H. D. Sutherland's address at the Yearly Meeting—"The Ministry in Our Meetings"—expresses a typically Quaker concern, it should not, on that account, be overlooked. Dr. Geoffrey F. Nuttall is on familiar ground in "Unity with the Creation: George Fox and the Hermetic Philosophy". While welcoming Aldous Huxley's *The Perennial Philosophy*, Dr. Rufus M. Jones suggests that the right pathway to truth is not the *via negativa*, but "The Way of Affirmation". Karlin Capper-Johnson writes on "Some Danubian Problems", and Reginald Reynolds on "The Demilitarization of Man".

Bulletin of John Rylands Library (October and May). Dr. E. Fish writes interestingly on "Some Ancient Mesopotamian Traditions concerning Men and Society", and Dr. E. Robertson stresses the importance of the period of the Judges in the history of Israel. A suggestive psychological study—"Personality in its Cultural Context"—comes from Prof. T. H. Pear. Patric Cumin, Secretary of the Education Department (1884-1890), was a man of uncompromising temper, reputedly opposed to new ways; Mr. W. H. G. Armytage seeks to rescue his name from the prejudices which belittle his achievements. Dr. T. W. Manson continues the series on "The Life of Jesus: A Survey of the Available Material", with a dissertation on the Fourth Gospel; Mr. E. F. Chaney has a note (fifteen pages) on the manuscripts of François Villon.

Teachers of To-day (June-August). Offers discursive comment of varying inspirational or instructive value on aspects of Christian education. The Rev. G. W. M. Laurence thinks that the drift from religion would be stemmed if more attention was given to the differing needs of boys and girls; Miss Mary Field pleads for a sympathetic approach to the question of children's films and cinema clubs. Congregational contributors include Dr. R. Dunkerley and the Rev. R. G. Martin. (Published by the Religious Education Press, Manor Road, Wallington, Surrey.)

Yale Review (Summer). Prof. Harley L. Lutz is certainly topical; in "The High Cost of Living" he criticizes the inflexibility of the government's wage policy. Writing on international relations, Prof. W. G. Carleton asks which is more important, "Ideology or Balance of Power?". Lord David Cecil writes at length, and informatively, on "The Poetry of Thomas Gray"; Mr. William Reitzel describes how "The American Position in the Mediterranean" has undergone a radical change since 1942. Eastern affairs are dealt with by Prof. Merle Curti ("Impressions of a Visit to India"), and Mr. L. F. Allen ("Educational Reform in Japan").

H. CUNLIFFE JONES.

SMALL BOOKS, PAMPHLETS, ETC.

The Child's Approach to Christianity (Religious Education Press, 9d.), by Miss Hilda I. Rostron, contains many practical and wise suggestions for parents who wish to instruct their children, from a very tender age, in the Christian religion. It should be noted as a particularly valuable booklet.

The talks in *Winning the Child for Christ* (Pickering, 6s.) by Mr. G. A. Nelson, are rich in ideas and Bible references.

The Rev. H. A. Hamilton's *Lectures on the Foundations of a Modern Sunday School*, which were given at the Easter Conference at Westhill Training College, have been published by the National Sunday School Union, price 9d.

Miss Désirée Edwards-Rees' *Christianity and Adolescence* (R.E.P., 4s.) is a sensitive study of the adolescent, his attitude to life in general, and particular aspects of it.

Mr. Ernest H. Hayes has made a good selection of *Fifty Favourite Bible Stories* (Wallington: Carwel Publications, 4s. 6d.). The stories are well told and effectively illustrated.

In *Birds of the Air and Men of Skill* (R.E.P., 9d. each) Mr. H. W. Whanslaw has written and illustrated two more booklets on Bible people and customs. They maintain the high standard of previous booklets; the text is reliable and the illustrations are attractive.

The Rev. John Huxtable's *Studies in Galatians* (Livingstone Press, 6d.) "attempt to provide a religious and theological examination" of the tasks before the London Missionary Society in its plans for a new advance in the next few years. The studies are scholarly and illuminating, and, together with the suggestions provided for discussion, deserve to be widely used by groups.

In *Livingston Hart of Tientsin* (L.P., "The Man and the Work" series, 1s.) Mr. A. P. Cullen has written a short biography of a great and gifted missionary whose finest work is seen in the establishment and development of the Tientsin Anglo-Chinese College.

The Story of the Oxford Mission to Calcutta (S.P.C.K., 3s. 6d.) by Miss Lilian Dalton, is a short account of a small missionary community supported largely by Oxford graduates, which since its inception in 1879 has rendered devoted service to the students of Calcutta.

The fine war-time work of Hibbert Houses—in which some Congregationalists had a share—is described in *Hibbert Houses: a Record* (Lindsey Press, 1s. 6d.) compiled by Mr. R. H. Mottram.

HUGH R. DOLPHIN.

LECTURES, ADDRESSES, ETC.

The 1945 Sir John Rhys Memorial Lecture *The Gaelic Story-Teller* (Cumberlege, 6s.) by Mr. J. H. Delargy, not only sketches the scope and quality of "an oral literature unrivalled in Western Europe", but interestingly recounts the lecturer's part in converting it into manuscript. After 10 years the collections of the Irish Folk-lore Commission fill "a thousand leather-bound volumes".

As cataloguer of the still unpublished Fettercairn Papers, Professor C. C. Abbott was uniquely qualified to deliver the Robert Spence Watson Lecture 1945-6 on *Boswell* (Newcastle-upon-Tyne Lit. & Phil. Soc., 1s. 6d.). The difficulty when speaking of Boswell is to decide what to leave unsaid. Professor Abbott gives some account of the mass of material available, and in a slight but sympathetic interpretation of his character draws chiefly upon the evidence of the incomparable *Journal*.

In the Zaharoff Lecture for 1947, *Ruskin et Bergson* (Oxford Press, 2s.), M. Floris Delattre, Professor of English at the Sorbonne, compares and contrasts 'l'intuition esthétique' in Ruskin with 'l'intuition métaphysique' in Bergson. He emphasizes the point that, despite their many differences, both men were spiritual sons of Rousseau, and alike looked back to him "comme la source du monde nouveau".

P. A. SPALDING.

In *The Golden World of 'King Lear'*, the 1946 Shakespeare Lecture (Cumberlege, for Proc. Brit. Acad., 3s.), Mr. G. L. Bickersteth seeks to show how, although "Shakespeare allows no one to exist in this drama except on condition that he suffers", yet this world of suffering, in all its 'brazenness, . . . somehow affects us imaginatively, and for all practical purposes as if it were made out of gold". Nature, Patience and Love are "the great trio of words that ring through this tragedy".

In the 1946 Warton Lecture on English Poetry, *Coleridge on Imagination and Fancy* (Cumberlege, for Proc. Brit. Acad., 2s.), Prof. Basil Willey reminds us how much we owe to Coleridge for redeeming "imagination" as that which involves "the poet's whole soul in a creative act", and shows the importance of the issue, beyond poetry, as "a part of the question about God".

Despite Italy's lack of political unity historically, "the idea of a nation as a spiritual unit"; the true "myth" of the *Risorgimento*, in its ideal interpretation, as antidote to the Fascist material interpretation; and the compatibility of a love of liberty with Roman Catholicism: these are among Prof. A. P. D'Entrèves' *Reflections on the History of Italy* (Oxford: Clarendon Press, 2s.), his Inaugural Lecture as Professor of Italian.

In his considerations *Towards a New Learning* (Oxford Press, 1s. 6d.) Prof. E. L. Woodward has Oxford's needs specially in mind; but his plea for "the exclusion of irrelevant detail and the avoidance of superficiality of treatment", as exemplified in the Oxford school of *Litterae Humaniores*, will bear wide application.

GEOFFREY F. NUTTALL.

Three addresses by Prof. Heinrich Vogel, of Berlin University, on religious conditions in Germany to-day, are translated and printed under the title, *The Grace of God and German Guilt* (S.C.M., 2s. 6d.). The second address, "Luther's Legacy to us To-day" is particularly interesting. Without Luther, says Prof. Vogel, "there would have been no Bach, no Kant, no Goethe".

H. CUNLIFFE JONES.

ALSO RECEIVED

Planning and Freedom. E. E. Wrigley, R. V. Holt, J. P. Rosling and P. M. Oliver. Lindsey Press, 6d. A study of modern social problems for use in groups.

Authors' Post-War Guide. Lawrence G. Green. Allen & Unwin, 7s. 6d. The author thinks that writing is one of the finest hobbies, and tells how to become an author.

Bible Lesson Handbooks. Primary, Junior and Senior Grades. Edited by Bertha C. Krall. Rel. Educ. Press. 6s. each. Compiled by Biblical scholars and experts in youth work from various churches. Published under the auspices of Free Church Federal Council Youth Committee.

Christian Initiation. A. E. J. Rawlinson. S.P.C.K., 1s. Discusses relation of baptism, laying on of hands and gift of the Spirit in *Acts*. "Confirmation cannot be called a primary necessity".

From Friends' Home Service Committee: *The Personality of God.* Gerald K. Hibbert, 4d. "The values for which Jesus stood are the values of God." *Christian Affirmations.* Thomas F. Green, 9d. A discerning lecture on the attitude and needs of thoughtful young people to-day, with a questionnaire put to some of them on religious matters and their replies.

The Gates of the Kingdom. Muriel Clark. Carey Press, 5s. Gospel incidents viewed imaginatively.

From Salvationist Publishing and Supplies Ltd.: *Campaigning in Captivity.* A. R. Wiggins, 2s. Stories of Salvationists in captivity during the second World War. *Coralie of the Ranch:* and other stories, 1s.

Biography. Cambridge Press, 1s. National Book League booklet. 8½ pages of book-list: with 4 pages of introduction by Prof. G. M. Trevelyan. A useful directory for winter evenings.